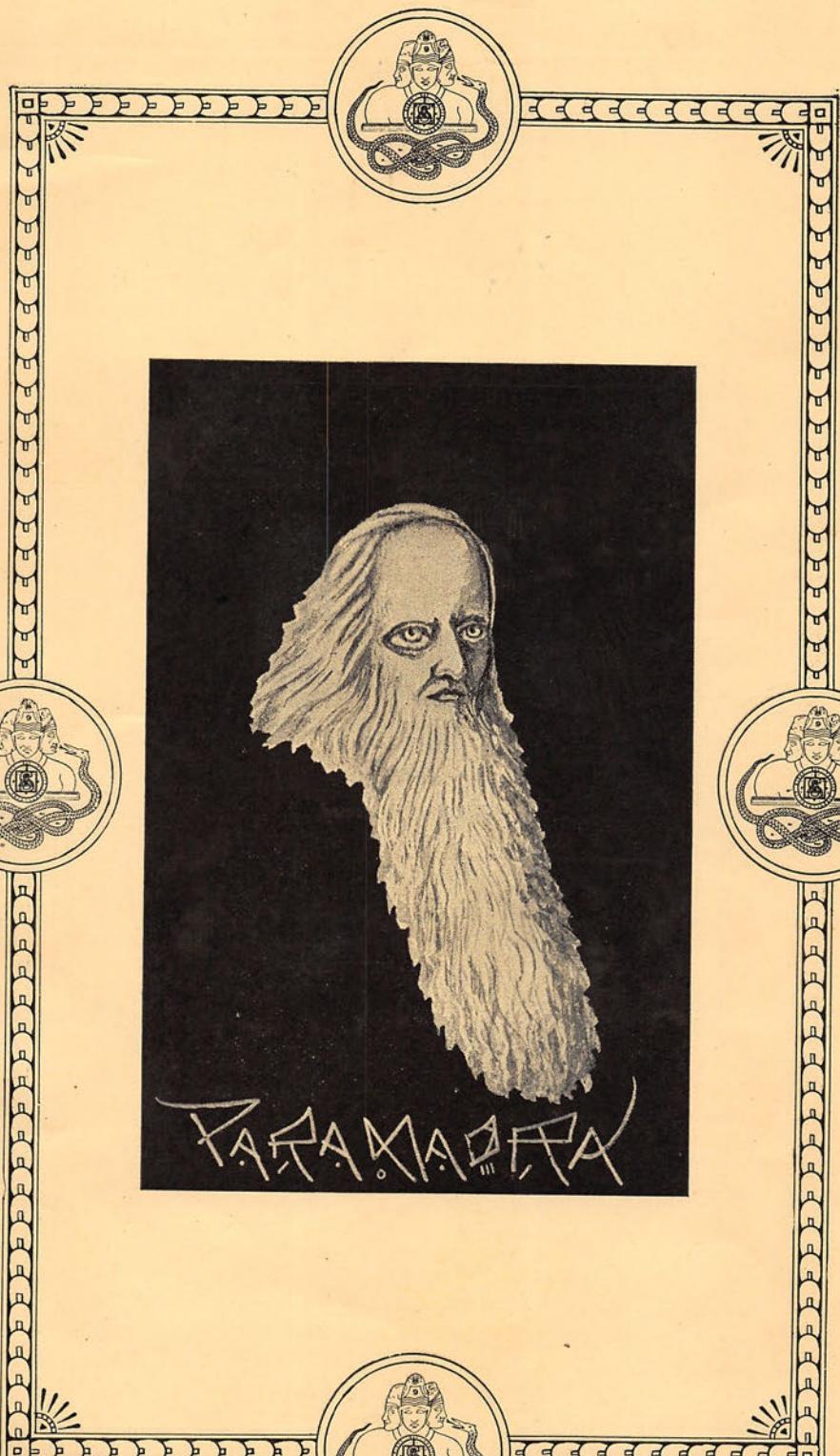


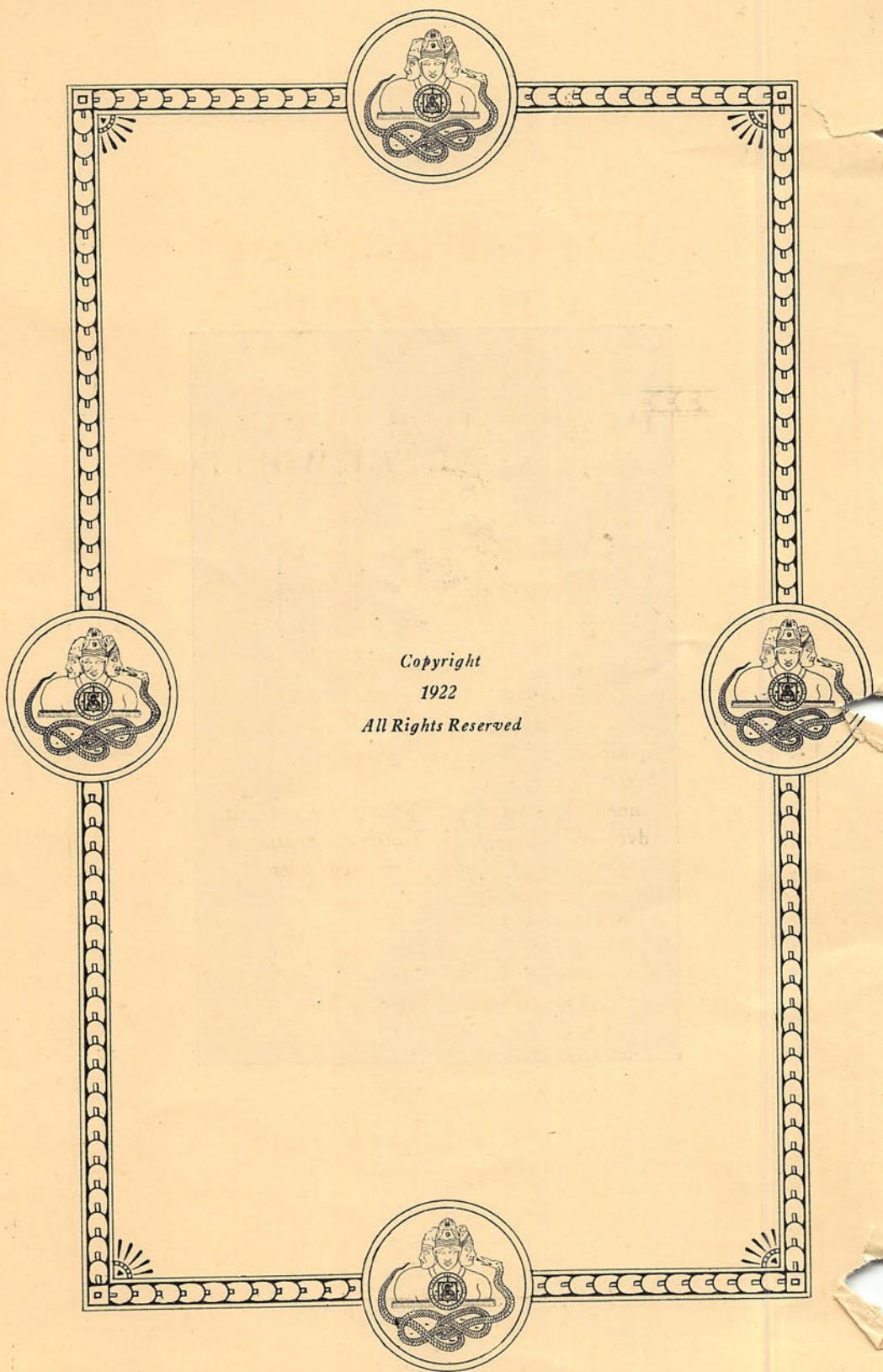
LIVE-EVER  
A  
MAGAZINE

OCTOBER  
1922



PRICE FIFTY CENTS





*Copyright*  
1922  
*All Rights Reserved*

# **Live Forever**

## **A MAGAZINE**

---

**THE PREMIER OCCULT  
MAGAZINE OF THE WORLD**

*A Monthly Symposium of  
Transcendental Knowledge*

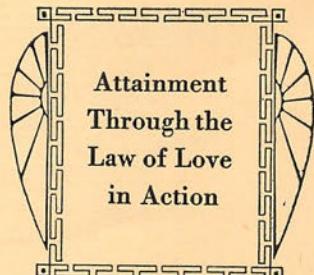
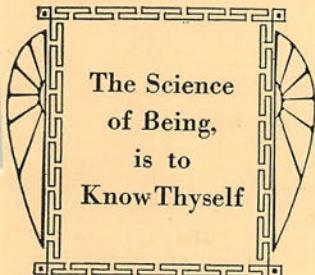
A Non-Sectarian Magazine devoted to an unprejudiced consideration of all Religions and particularly engaged in publishing authoritative expositions of Mentalism, Philosophy, Metaphysics, Occultism, Psychology, Spiritualism, Numerology, Astrology, Spiritual Unfoldment, Advanced Science and Esoteric Christianity, considered in the light of the new science of Human Engineering.

---

*The Herald of the New Era*  
AND  
THE OFFICIAL ORGAN  
OF  
**THE LIVE FOREVER FOLK**  
(An Association)  
LOS ANGELES CALIFORNIA

# The Live-Forever Folk

AN ASSOCIATION



LOS ANGELES,  
CALIFORNIA

*THE LIVE FOREVER FOLK, an Association organized in the City of Los Angeles, State of California, in the year of our Lord, Nineteen Hundred and Twenty-two, presents to the world an incomparable and unusual service calculated to develop in each individual member those latent God-given faculties heretofore the possession only of the ELECT.*

*The Educational Department of the Association represents an extraordinary collection of original Text Books prepared by a Staff of Esoteric Masters, members of the Secret Occult Lodges of the World, constituting a detailed scientific training in Spiritual Unfoldment, Psychic Power, Metaphysical Philosophy, Astrology, Numerology, Christian Living, Magic, Magnetism, Clairvoyance, Telepathy, Trance, Mental Development, Psychology, the Science of Living Forever and certain secret occult methods of operation never yet revealed.*

*Aside from the Educational features of the Association, enrolling members will enjoy an Individual Service of an invaluable and remarkable nature.*

*There exist in certain remote regions assemblages of men and women who have lived far beyond the commonly enjoyed span of life, in full youthful vigor of mind and body. They function in the VISIBLE and INVISIBLE with the indifferent ease of long accomplishment.*

*Their methods of attaining PHYSICAL and SPIRITUAL IMMORTALITY have been guessed at but never revealed, because the world was hardly ready for such knowledge.*

*Mankind, as a whole, failed to recognize the SACREDNESS OF LIFE and so sacrificed its IMMORTAL HERITAGE.*

*The World War, a horrible cataclysm of Psychic Evil finding its physical expression in those fearful years of cruelty and destruction, wrung the Heart of Mankind and impressed upon the Racial Mind the SUPREME SACREDNESS OF LIFE.*

*Man, grief stricken, and appalled, gave a listening ear to the ever present whispering of the Spirit.*

*An earnest seeking for Spiritual communication with the mis-called Dead, sprang into universal activity.*

*Desire crystallized into Conviction. In the blackness of Universal Night, man called to man—THERE IS NO DEATH.*

*A cosmical craving characterized by a humble yet passionate seeking began to register in the great sensitive CRYSTAL of the SUPREME LODGE.*

*The Day of Revelation was at hand.*

*The BOOK of WISDOM may now be opened to the SEEKERS.*

*"The Live Forever Folk" is the first established outpost of the Esoteric Order of Secret Wisdom.*

*TO YOU who constitute the Mighty Army of the Seekers,*

*TO YOU who are heavy laden and overburdened with the crushing weight of unrequited effort,*

*To YOU who watch the weary hours of the night unwind the grisly terrors of the Grave,*

*To YOU who suffer the agonies of Tearless Grief,*

*To YOU who walk in the Valley of Hopeless men,*

*To YOU who daily view the approach of Decrepit Age, with the Nightmare Horror of Failure, Neglect and Death the final penalty,*

*To YOU who crave Power and Success,*

*To YOU who wish to KNOW that the loved ones you call Dead are VIVIDLY ALIVE,*

*To YOU who wish to penetrate into the Spirit World and hold direct communication with the absent FRIEND or RELATIVE.*

*To this COMPOSITE YOU "The Live Forever Folk" point the Way to Emancipation, to Knowledge, to Success, to Happiness.*

*There are many Pathways offered. They all lead to the Temple of Light.*

#### ATTENTION

*THE METHOD of becoming an enrolled Member of "The Live Forever Folk Association" and obtaining the incomparable advantages merely hinted at in this necessarily brief communication, is plainly outlined in the enclosed Application.*

*The book you will receive entitled "THE COSMIC SURVEY" is a Mine of Occult Information pointing the way to Emancipation and Success.*

*The Twelve Epistles in answer to any Twelve Questions concerning your Life problems or regarding any legitimate subject about which you may desire authoritative information represents a Service of Incomparable value.*

*The Three Psychic Answers to Three Questions pertaining to your material needs will be given to you by a Master of remarkable Occult Power.*

*Read carefully the enclosed APPLICATION for MEMBERSHIP, sign and forward immediately.*

#### DO THIS NOW.

*Delay may mean irreparable Loss because of failure to perceive your Great Opportunity.*

R. Y. (L. F. F.) - 1 \*A.

## APPLICATION FOR ENROLLMENT

TO THE LIVE FOREVER FOLK,  
406-7-8-9 Mason Opera House Bldg.,  
127 So. Broadway, Los Angeles, California.

Dear Live Forever Folk:

I herewith enclose Two (\$2.00) Dollars for which please send me the book entitled, "The Cosmic Survey," in addition to which it is understood that I am to receive, free of charge, a Life Membership in "The Live Forever Folk Association," which will entitle me, as a member, to a Certificate of Membership and a Membership Card carrying a file number which I am to put on all my communications to the Association, also twelve letters in reply to Twelve Questions of a vital personal nature that I may ask, limited to one a month, and Three Questions pertaining to my material needs answered psychically by an intuitional Psychologist.

It is furthermore understood that I am entitled, by my membership, to the privilege of paying at any time an additional sum of Ten (\$10.00) Dollars and by such payment I have the right to select Three Study Subjects from a definitely prescribed list of subjects including the great book entitled, "The Occult Secret," and also will receive a year's subscription to the "Live Forever" Magazine, the regular subscription price of which is Ten (\$10.00) Dollars per year. It is understood that \$5.00 of the above \$10.00 represents the reduced Magazine subscription price that I enjoy as an Enrolled Member in the Association.

It is furthermore understood and agreed that I am subject to no assessment and that all lessons and letters that I receive shall be used for my personal benefit and are to be kept strictly confidential.

*Signed*.....  
Write name in full

*Address*.....  
Street                      City                      State

Remit by  
*Post Office or Express Money*  
*Order or Bank Draft, to*  
**THE LIVE FOREVER FOLK**

# CHARTER OF Our Live-Ever-Forever Folk ASSOCIATION

ISSUED BY  
The College of the Ancients

Copyright,  
1922

**In Hoc Signo Spes Mea**

*BE IT MADE KNOWN by this symbolic charter; as in the beginning when the human race began to emerge from savagery, and darkness of ignorance gave way before the bright sun of education, great seers and philosophers prophesied the dawn of a better day, and left the imprint of their experiences indelibly impressed upon the pages of early written history to guide the coming generations of men. These Archaic characters were bequeathed to posterity in the form of scripts in symbols. So we, in this age, employ symbols as the system of mental suggestion to convey to the minds of those who desire Spiritual unfoldment a plan whereby they can extend their scope of knowledge into a comprehension of the Ultimate.*

#### More Majorum

*WITH A DESIRE to advance in the direction of Truth in Spiritual understanding of Cosmic Consciousness, broaden the individual view of unlimited space and bring the Soul into harmony with the Ultimate Principle,—the source and substance of which all things are,*

#### Our Live Forever Folk Association

*was called into manifestation, and seeks by the aid of these signs and characters of sacred symbolism to hold before the eye of the mind a sublime Spiritual Ideal.*

#### Docendo discimus

*NOW, THEREFORE, by virtue of the power vested in us, we do hereby Commission and authorize all men and women whose names are enrolled upon the Great Charter of humanity, and who, having passed a satisfactory examination before the bars of their own conscience, have been deemed worthy to be entrusted with great secret Truths, to constitute themselves,*

Ten

### **Cosmic Center Number One**

AS MEMBERS of this organization, you will retain all the powers and liberty of conscience and freedom of initiative that you inherently enjoy as individuals. Your guide in matters of Universal Law will be found in the Constitution of Our Live Forever Folk Association. You are required to familiarize yourselves with these rules, and knowing the principle, be obedient thereto.

### **"Pleno jure"**

IT IS YOUR GREAT PRIVILEGE, as teachers, to carry on the work of Spiritual enlightenment and aid struggling souls to perfect unfoldment. In the performance of this service you are cautioned to concentrate and listen for the Voice; to be sensitive and alert to receive the message. When communication is established between your center and the Ultimate Cause of thought, through the Universal vibrant ether, act promptly and freely under the guidance of LOVE and JUSTICE.

### **"Semper fidelis" semper idem**

REMEMBER ALWAYS, that in response to the Universal Urge you have been called together and blended into one harmonious body to encourage and instruct struggling humanity and direct them in the ways of peace and plenty.

### **"Vis a tergo"**

THROUGH TRIALS, and disappointments, opposition and misunderstanding, your unerring aim of purpose must never waver; your Spiritual Ideals must never be marred; your faith in God and belief in the Destiny of the Soul must never be disturbed. Tranquilly seeing with the undimmed eye of perfect understanding the full cycle of life in Infinite manifestations, as it waxes and wanes, without beginning or end, advance with serene majesty and unconquerable resolve to the Life Everlasting, by dissolving the material form.

### **"Memento Mori"**

INVOKING the highest source of Inspiration to guide and protect you; strong in the hope that your character may ever grow firmer; strong in the belief that each will stand peerless and unstained on the pages of human history and UNTAINTED in the realms of Cosmic Consciousness; we prayerfully launch

### **Cosmic Center Number One**

on the ethereal sea of spiritual and material endeavor.

### **Pax Vobiscum**

GIVEN UNDER OUR HANDS and the Great Seal of Our Live Forever Folk Association at the City of Los Angeles, County of Los Angeles, State of California, this R. Y. (L. F. F.) - 1 \*A.

**Omnia ad Dei Gloriam.** Now and forever without beginning or end,  
Amen.

### **SPIRITUAL-MATERIAL**

*Cosmos  
Harmony  
Vibratory*

### **TRUTH**

### **ATTENTION**

*Unity  
Universal  
Spirit*

For further information concerning "Cosmic Center Number One," address LIVE FOREVER FOLK, 127 South Broadway, Los Angeles.

## NUMEROLOGY

*"We progress just as long as we are willing to learn."*

### KNOW THYSELF

The tremendous interest taken of late in the  
Science of

### NAMES, NUMBERS, TONES and COLORS

is ascribed largely to the universal desire for a solution  
regarding life's problems, and a desire to obey that an-  
cient God-given command—"Know Thyself."

### NUMEROLOGY

is the Science of Names, Numbers, Tones and Colors, based  
upon the universal law of vibration the same as radio  
phonography, wireless telegraphy, electrical or atmos-  
pheric waves and lines of kindred order, and

#### *Defines what your Names and Numbers mean to you.*

A knowledge of this popular Science opens up a new  
field in the hidden world of human analysis, and gives  
facts pertaining to our individuality and personality, also  
a reason for apparent success or failure in business, in so-  
ciety, in marriage and in the home, in health and generally,  
to find our place in life and to be prosperous, happy and  
full of the joy of living.

Fortune telling? Not a bit of it! Science? Yes!  
Cold blooded mathematical calculation developed into a  
wonderful practical and simple system of self analysis, for  
better understanding and solution of life's problems.

#### *Vibration*

is the one universal attribute of existence, without which  
we could not perceive the sensations of light, sound and  
color. All life, in short, is vibration. We cannot escape  
the influence and experiences of our Name, Signature and  
Date of Birth, because they are the result of vibratory law,  
but we can obtain a comprehensive and practical knowl-  
edge of the Science of Numerology, which will reveal these  
laws to you and be a daily guide to your lives.

### NUMBERSCOPES

A Numberscope interprets for you the hidden mean-  
ing of your name.

The numerical equation of your name is an infallible  
indication of your character and a record of your own de-  
sires fulfilled and unfulfilled.

It tells your true plane of usefulness in the world, and  
the one thing which you can most readily accomplish.

Dealing with the birth date, a Numberscope answers the question: What are you living for? and shows what contract you have undertaken to accomplish in this life. Whether your natural qualifications should be expressed through Literature, Art, Religion, Society or Commerce; what vocation you are best suited for, and whether you must walk alone or must take on the initiation of marriage, or extensive association with others.

It tells you the opportunities you are given in this life to do the things you want to do, and it gives the Divine purpose of your life with an explanation of the "Watchwords" that will help you to fulfill it in harmony and happiness.

STOP being ground by the slow mills of experience. Take advantage of the opportunity NOW to begin to contact life with the true knowledge of self.

Give the CHILDREN also this advantage in life, that they may do even more than you have accomplished. It will be the best and most profitable investment from all angles.

There are many people alive today, who with this knowledge early in life could have saved themselves years of unhappiness.

#### THIS ANALYSIS

is individual and personal and always treated by us as confidential. It covers several pages of single-spaced type-writing in attractive and readable style and form.

#### THE VALUE OF OUR NUMBERSCOPES IS UNRESERVEDLY GUARANTEED

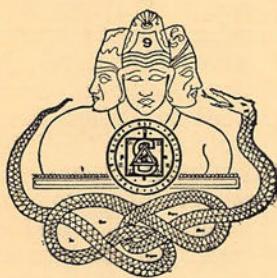
#### GUARANTEE

*In the event any person is not entirely satisfied and pleased with the Numberscope we have cast for them, by advising us of that fact within three days after receiving it, together with its return, the fee paid for it will be promptly refunded and such person will be under no obligation of any kind to pay anything.*

**Why not do it now?** Send for Numberscope order blank and free brochure on the Fundamentals of Numerology.

WENTON INSTITUTE OF NUMEROLOGY

A Department of the  
LIVE FOREVER FOLK ASSOCIATION  
127 So. Broadway, Los Angeles  
Class and Home Study Courses  
Character Analysis—Vocational Experts



**There Is No One in the World Who Can Benefit  
You but Yourself**

IT IS THROUGH YOUR ACTION OR INACTION  
THAT YOU EXPERIENCE SUCCESS OR  
FAILURE

## *THIS IS THE CRITICAL MOMENT*

## On Your Decision and Yours Alone Depends Your Future Welfare

Decide in the Affirmative and Do It Now  
Turn to Page 7

*Make Out the Application at Once and Mail It  
Immediately to*

# The Live-Ever-Folk Live Forever

*Out of the Cosmic Vibration into the Brain of Man the Thought is formed, then Action follows—this is God manifest.*

## EXPLANATION OF THE MEDALLION OF THE LIVE FOREVER FOLK ASSOCIATION

THE "Live Forever Folk Association" has been overwhelmed with requests for a detailed interpretation of the Emblem that appears on all its literature. It would be impossible to take care of these inquiries individually owing to the vast number arriving daily.

This special article, prepared by our Master Paramadra, is tendered in response to the universal interest shown by our members, readers and subscribers, in the Medallion.



In this Sign we Conquer

In its configuration lies the Heart of The Mystery.  
There are three heads to Nature: Positive—Neutral—Negative.  
Man is a Trinity: Spiritual—Ethereal—Material.

The Head represents the highest point of the Human Anatomy, immersed in Ether and removed from the Earth.

It contains an Hegemony of Atoms known as the Brain.

Within that Brain is the Ruling Atom.

That Atom is the Ego.

On the right of the Two Central Lobes of the Brain is the Conscious Mind Atom.

On the left of the Two Central Lobes of the Brain is the Subconscious Mind Atom.

The Ego and its 9 surrounding atoms are connected with the Right and Left systems of Consciousness by an interlacing of nerve chords and nerve plexuses constituting a special "Cord of Atoms."

This is the Bridge of the Unseen.

The Ego Atom is the Seat of Reason.

The Medulla Oblongata, the great cord of two lateral columns, divided into three smaller ones, running from the Brain to the Center of the Human Anatomy and ending in the lowest Extremity of the trunk of the Body, between the Positive and Negative limbs, is indicated in the Medallion by the Central Head and the point marked 9.

The Three Heads on one Body represent the Trinity of Man, and his three avenues of Expression: Spiritual—Ethereal—Material.

The Serpent twined as it is around and beneath the Man, represents the Baser Sensational or Animal Propensities of the Natural or Earth Man.

The Head of the Serpent coming up as it does to the Left or Negative Head, symbolizes the insidious approach of Temptation to Error.

The Circular Symbol in the Breast of the Triad Being, containing the inscription "Magna Est Veritas Et Praevalebit," signifies "Truth is Mighty and will Prevail."

The Square within the Circle symbolizes the Four Expressions of Etheric Substance contained in the words, Mineral—Vegetable—Animal—Human.

The Circle surrounding them symbolizes the great Truth that these are all Created, activated and perpetuated by Spirit of which they are only condensed Manifestations.

This is the Descent of Spirit into Matter.

The Triangle holds the same significance as the Three Headed Man.

The "S" signifies Spirit as the Central Nuclei of All Created Things and all Uncreated or Unmanifested Things.

It is the Static, Immovable, Indestructible Substance out of which the Soul is builded by Wisdom.

The O. U. S. C. together with the letters A. J. O. T. and the digits 1 2 3 4 5 6 7 are symbolical of the various secret and Sacred Degrees of the Universal Order of the Sacred Kabala, the Esoteric meaning of which may not be divulged, only to Initiates of this Order, under pain of Annihilation.

"In Hoc Signo Spes Mea"

# The Symbolism of Color

DAISY M. HUNTINGTON

HERE are many latent inherent potencies of nature waiting to serve man as soon as he has mastered himself enough to be trusted with their use; color is the next force in line of recognition.

Color has always been a potency just as was electricity, but we were ignorant of its power and laws by which we could govern it so as to make it serve us. But remember, neither we nor the manifest world about us were *ever exempt* from its influence. Color is an appealing messenger, attracting attention by its beauty and variability.

## *Message of Color Is Universal*

CHROMA-LINGUA or color language is the universal language, it is the medium utilized by Nature and man to convey instantaneous impressions to the mind. It is the most exact and accurate medium and has also the added function of expressing prophecy.

The word GOD is recorded most perfectly in the heart of man. But there are innumerable scriptures, symbols and signs utilized by the Infinite as aids and inspirations to us that we may interpret the words that are written in our hearts. Color is the most accurate of these symbols for the interpretation of the word of God.

Remember, it is not necessary for you to be able to read to live, but you believe it is absolutely necessary for you to know how to read to live the life more abundant. It is also wise for you to be able to read all languages, that of nature—especially color; that you translate the story of life recorded in natural manifestation everywhere so you may live more harmoniously with this same nature.

## *Cause and Effect of Color Is Ever Present*

In this world we are surrounded by color. Every object we see of any kind in any place has color. So fundamental is the element of color that we cannot escape its use, its cause or its effect, even if we would. It is the one distinguishing factor which enables us to separate in our vision, one object from another. So since in this, we are compelled to see color to use it and to live with it every moment of our lives, why should we not exact the fullest enjoyment from it by fully understanding it?

It is used by man to express his emotions rather than his thoughts

and it is capable of employment both constructively and destructively; in the most angelic or devilish service—as a quickener of inspiration or of lust.

Since CHROMA-LINGUA is the language which we cannot but choose to express or speak, it behooves us to speak it correctly and beautifully. Many educated persons commit a glaring error in the expression of color.

There are laws which govern the various combinations of color schemes just exactly as there are laws that govern the combinations and relations of words. These same people would think it a terrible breach to misuse their grammar, but they go serenely on in their ignorance of their color language. Our ears are trained to detect grammatical errors, but thousands of people otherwise educated commit just as glaring errors in the science of color.

#### *Art in Expressing Ideas and Ideals by Color*

The expression of our ideas and ideals by color, constitutes a most peculiar art, which like other arts cannot be acquired in any degree of perfection, except by long and continued practice. But anyone can get the fundamental principles which underlie all color expressions and these will enable one to analyze color schemes for himself. Every one recognizes color as an instrument used symbolically to express simple facts or sentiments, to emphasize a mood, directly or indirectly. Color gives wings of flight to the imagination, then the imagination rises to meet the new presentation.

It is unscientific to deny the emotional effect of color, because we do not understand it thoroughly at present. Every color impression produces a physical and mental action. The nature of this mental action depends upon the understanding of the individual consciousness or, in other words, upon the individual character. Each person will *re-act* differently to the various color radiations. Every one has experienced emotions aroused by the color sensations. Color experiences are very intricate, but this is due to limited knowledge of the fundamental principles which govern this force and our inability to interpret and correlate correctly the various factors.

Color both prompts and stimulates the imagination, and lack of appreciation of color is telltale of the absence of discrimination and sensitiveness. When people realize their color schemes express the standard of their refinement and culture, they will recognize the necessity of discrimination in selecting the colors and their combination.

#### *Significance of Color Is Historic*

It is by no means difficult to trace the origin and prime significance of the use of different colors. Ecclesiastical vestments are substantially alike all over the world and have been so for ages; they afford an excellent opportunity for studying the symbolism of color.

The admiration and love of color is an important requisite of our human constitution just as is music. This is recognized by observing

the savage and the barbarian races. In the more evolved people it is a mark of defective cultivation to be insensible to the inharmony of music. This is also true of color, and in time will be more noticeable. But now the average person not educated in chromatics observes and enjoys color. He has little discrimination in its harmony, and no idea as to its effect on his emotions. Women are more discriminating, therefore, better colorists than men.

It is impossible to think of matter in objective form without its complement color. Form and color are inseparable; although we speak of things being colorless, it is not true; they are only either achromatic, monchrome or neutral. Color extends down into every kingdom of nature, mineral, vegetable, animal and human.

Color plays a more important part in the phenomena of the abstract (so-called invisible plane) than in that of the objective or visible. On both planes it is the most exact and accurate registration of the vibrations yet discovered.

Few indeed can appreciate the real extent and importance of the influence which color has always exercised on human affairs. There are some more highly gifted, natural born colorists, with the faculty of color harmony and discrimination, but to none is it an easy process at all times to embody the various hues, shades and tints in a pleasing proportion. The wonderful gift of color visions has made it possible to touch the emotional side of human organism through color in nature and through the use of color in such arts as painting, drama, dancing, and decoration.

#### *Color Nature's Means of Expression*

Time is expressed to us by means of color. We perceive time by the various changing color, each season having its own color scheme as well as each hour of the day.

The most exquisite panorama of color is when the sun is in the zenith and all the light is transmitted, giving the appearance of the sun rising, the colors being subdued pastel shades blending into an harmonious symphony.

The sunset is entirely different with the sun below the horizon and its light reflected. It gives the effect of grandeur with its brilliantly distinct colors.

There is exactly the same difference between the Japanese and the Chinese color scheme as between the sunrise and sunset. The Japanese color schemes are characteristic of the sunrise, while the Chinese schemes are symbolic of the sunset.

The attraction of color is not alone a human characteristic, but is also observed by the animals, birds, reptiles and insects. The primitive people, the savage and barbarian races give great attention to color. In the more advanced people it is a mark of defective cultivation to be insensible to the inharmony of color schemes.

Quite apart from a consideration of the source of color and its component parts, its properties or dimensions and even of its harmonies, is the question of the effect that different colors exert

 LIVE FOREVER 

upon our emotions. Why does red excite and blue pacify? Why are we cheered by light and depressed by dark colors? Why do we speak of one color as being warm and others as cool? Why are *red*, *orange* and *yellow* called advancing colors, *blue* and *violet* retreating colors?

There are thousands today whose sixth sense is being opened, and they are beginning to have conscious perception of thought forms and of Spirit Entities.

Thought imagined itself upon the mind of the Prophets of antiquity in the form of color vibrations, and we are not far remote in our natures from those old seers and sages.

Consciousness of Colors beyond the registration of the Spectrum is rapidly increasing amongst students of the Occult and is another herald of the inauguration of this New Era.

## Quia Impossible

GEOFFREY FABER

 LWAYS my life seems strange to me,  
This "I" at my self wondering,  
This unaccountable "to be,"  
This old incarnate mystery,—  
So wonderful a thing.

 ET not more strange to me than death;  
Death tells this so fantastic tale,  
That with the passing of my breath  
The flower of my life withereth,  
And all my senses fail.

 UT strangest is that dream, which says  
That death is no true death at all,  
A Prelude unto glorious days,  
When life shall flow a million ways,  
Each way be magical.



# Correlation

A. R. HALDEMAN

"A primrose by the river's brink, was to him—  
A yellow primrose. 'Twas nothing more."

**M**ORE than twenty centuries ago, an obscure Greek philosopher said: "Eyes and ears are bad witnesses to men having rude souls."

The average man sees an object just as it is presented to him, and see no more. But the man of—shall we say—genius, not only inquires into its causes and effects, observes its internal structure, but considers the principle lying back of it. The man of genius gains a whole magazine of thought, while the ordinary man has received only one idea; and his powers are multiplied in proportion to the number of ideas upon which they are to be so employed.

Many of us go through life, as said the sage of Ephesus, "As one asleep," or blind to the real world about us. Color-blindness is rare. Psychical blindness is a defect from which no man is free.

Carlyle best explains this when he says: "Were our faculty of insight into passing things never so complete, there is still a fatal discrepancy between our method of observing them, and their method of occurring. The most gifted man can observe, but he can only record the series of his impressions."

Aristotle tells us that "error does not arise from the senses being false media, but from the wrong interpretation we put upon their testimony."

As it comes in the way of a man to grow in comprehension of the things of life, he will find it more and more impressed upon him, that nothing in this world but that which ignorance makes, is complex, and that anything and everything, understood, astonishes more in its simplicity, than it did in the dim light of its obscurity.

The demand for broad scientific study would essentially be a larger factor in individual life, were this important truth more generally realized, a truth which Herbert Spencer persisted in forcing upon the minds of men, namely, "Scientific knowledge is simply a higher development of common knowledge, and means only a more accurate, larger, clearer vision of man's environment."

It is well for a man to penetrate as far as he may into the established order of the universe, for its secret is his secret; its process, his process.

In the unfolding of his own soul, between human life and nature, man finds a striking analogy, which gives birth to a variety of reflections. He feels that he is but the visible expression of a great thought, and in this world about him, of nature and of mind, he constructs a basis for the highest moral and spiritual life of man, which is evoked by the self-revelation of God.

Questioning nature in a child-like, natural fashion, life becomes again a daily revelation, and inspiration a contemporary event. It is paradise regained. The harmony and unity of the universe lend grandeur and dignity to the passing moment. One feels that the destiny of man is assuredly noble. It is to stand with educated intelligence in the presence of nature, where, as Goethe says, "The open secret of the universe stares everybody in the face."

The student will not go far in his quest before facts begin to accumulate which are fraught with the deepest significance. He will find that the doctrine of the correlation and conservation of force, which men strangely speak of as something that is new, and which, unfortunately, for an advancing acquaintance of man with his Maker, through a more intimate knowledge of himself, many unreflecting or narrow-minded theologians, even among the clergy, continue to denounce as a delusive doctrine, *is*, and *has been*, necessarily the law of life and progression from the beginning.

Correlation is withal a sermon so loud, so grand, that all earth and heaven make its voice. Correlation means simply the process of change that is all about us. Where, indeed, may we begin to speak of the everything and the nothingness of matter?

In imagination go back with me to that period of our own early existence, when our little planet was thrown off from its parent sun, and we see in the nebulous stuff from which it was precipitated, the identical materials of our own bodies. We are conscious of having had part in that wonderful birth, of having been present at the creation of the earth. It is true, we were very absent-minded at the time, but nevertheless our interest in that little ball of glowing vapor sent whirling off into space was even then a very personal one, for it was the aerial ship that carried our own destinies.

Inasmuch as both force and matter are neither added to, nor subtracted from, it follows that in some form we have always existed, and that we shall continue, in some form, to exist forever.

Born and reared, the physical life of man is but a simple matter of chemico-vital assimilation, nothing else. By processes natural, so long as the phenomena of waste and repair are in harmony; so long as the builder follows in the wake of the scavenger, so long does man exist in integrity and repair. In other words, "Let law be obeyed, and law is man's minister; disobeyed, man's executioner."

In the domain of the physical world, the physical man differs

not in material from which he is constructed, from the dog that trots at his side, or the log of wood that lies in decay at his door. Scientific analysis verifies this truth. The essential difference is but in the setting up, or arrangement of the particles. So long as they retain the principle of life, they move, grow, and act according to the nature impressed upon each, but as soon as vitality departs, disintegration begins, and all alike becomes insensate matter, to be resolved into the elements. In this divine chemistry, all are subject to this same great law. Nature shows no preference; makes no distinction. Is it not an overpowering contemplation, when we reflect that man, God-like man, is but a link in this chain of endless progression?

Observe the phenomena transpiring about us. The tree that today rears its majestic head, king of the vegetable world, tomorrow lies in the dust, and in a few years nothing is left of its proud stem. It has gone into the atmosphere and the soil to support new organisms. Generations of noble forests are thus disseminated. Nature works in a mighty cycle ever returning within itself. It matters not whether the atoms of the mouldering oak are carried by the winds to nourish the palms, waving their delicate foliage in the tropical breeze, or to sustain the physical system of man—her end is accomplished. Nothing is lost in the great economy of nature, and perpetual circulation is the law.

Life is a formative process, a process of development, growth, maintenance. The principle is alike in all things, in a stone as in a man, and we are compelled to see that it is perfect. Will you answer that the individual runs out or dies? Life dies not. What a man calls death is only a change of form, only the correlation of one thing into another.

When a man dies we bury him from sight. But when, after a time, we open the tomb wherein we have laid him, he is gone. Where? A stick of wood, tough and gnarled, resistive to the axe, is laid upon the blazing coals, it soon disappears, and nothing is left, not even, after a short time, the handful of ashes. It is gone. Where?

The dead bird which a week ago was killed and left lying in the forest, when searched for is not found—it is gone. Where?

All are on the road to their resurrection—simple translation through the decomposition of compounds into elements and recombination of elements into compounds.

"The annihilation of matter is unthinkable," says Herbert Spencer, and this we have seen as demonstrated in the material universe, in the circle of matter. "Decomposition is recombination, and recombination is resurrection."

To say life is a circle, a chain, without beginning and without end, is commonplace. We may catch the link anywhere. When a man has consumed his wood, he saves the ashes for the cornfield. He changes his ashes into corn. Wearied with toil, he eats of the corn, and new life and vigor come to him. He has changed his corn into a man.

 LIVE FOREVER 

And to speak of the end of life as death, is a misnomer. If by death we mean disappearance, then is the term even more crude, for a dead man disappears not even so rapidly as does a living man, and the more rapidly a live man dies, the more vigorously does he live.

The tenure of a man upon what he holds is so slight that one may scarcely reckon the time in which he holds it. The individuality, the Ego, is the inappreciable, around which clusters that which we call the man, but which is, in fact, that which conceals him from our sight. The curling locks which the barber has just thrown among his refuse, are not our friend; yet only an hour back we distinguished him by those very locks.

The envelope of a man is, truly, of the dust, and as dust it is with him today; it is with somebody else tomorrow. It is added to, or thrown off from, him at every respiration, in every motion, at every thought, every turning.

The epithelial scales which in the morning ablution, are washed from the face of a beautiful girl, may on some other morning, adorn her tresses in the form of a rose from her garden; while the rose, faded and cast away, may in turn, give to the passing cow the substance which gives back to beauty the lost epiderm.

Again, the brain of a Plato, a Dante, Shakespeare or Milton, buried, or shall we say planted, comes back, most likely, nothing better than a thistle, scattering weeds instead of truths. For even a brain (we do not say mind), a brain is but matter, and whether wheat or weeds come from it, must depend upon the relation of its particles to the *something* superior to it. This is the province of creation.

Does it seem horrible to thus dispose of a man? It is the problem of the *body*, remember, we are discussing. A man is more than the body; to confound the body and the man is worse than confusing the clothing and the body.

Man is something more than matter. We see and recognize in him something more than the mere evolution of a handful of dust. We see a wondrous magician at work within, turning all things into beauty and harmony. We see mind, enthroned and crowned. And in that invisible *something*, which ever allures and which ever eludes all pursuit, we realize is the real secret of man's potency, man's supremacy.

\* \* \* \* \*

Man (from *mēno*—to think, to remember)—a thinker. Man is a reflective being. He is different from all other animals by thought, that directing force which gives expression, completion and expansion to his inner being. The restless mind of man resists all restraint, makes captivity captive. You can tie it down to dogmatic rule for a time, but like the green bough bent by the hand of authority, it will spring back with a vigor increased by restraint, when the hand is withdrawn.

In the Mammoth Cave, where the light of day never enters, the

fish are eyeless, having lost the organ of sight from long disuse, but the slave in his captivity, enveloped in worse than cavern darkness and shut away from all the glorious privileges which a man, formed in the image of God, has a right to enjoy, has retained his capacity for liberty, education and religion.

So an enlightened mind cannot but press a principle to the limit of its application, even though centuries should intervene between the premise and the conclusion.

One of our American scientists, Dolbear, announces that "there is nothing dead in the whole universe; that all is life, and that we always find life associated with matter." He goes further and says, "Where life is, our modern wisdom is coming to recognize there is always mind." The cell, then, is the protoplasmic unit of all organic structure, and the cell is an embodied bit of mind.

A well-known physician and scientist declares, in his professional observation, that the life of a cell consists solely of its mental activities, and what has hitherto been known as the vital and physiological processes are in reality psychological processes. Life, then, in itself, is mind.

And further, in our day man is discovering that the type of life is a unit. Vary as it must, change as it will, it passes onward step by step, stage by stage, in an eternal progress, or shall we say an eternal circle, until the single cell becomes the man, and until—who shall say otherwise—the man grows into his God, to become again a part of that from whence he came—as God is life.

As creation becomes the mirror of its Maker, so man's mind becomes the mirror of creation, and by the very constitution of his nature, he is ever trying to measure the universe—ever trying to solve the problem of his own existence. God made us, and we wonder at it, and made us "in his own image." The mind staggers under this contemplation and endeavors *somewhere* to find an interpreter. The problem of life finds no answer within man's breast. It is all an enigma, unsolved and insoluble, and he looks around about him for the solution of this most profound mystery.

Paul tells us that "the invisible things of God from the creation of the world are clearly revealed, being understood by the things that are made." But when man considers his being, he sees that he is put in the midst of dangers and hardships. From the hour of his birth it would seem that he is beset by invulnerable and invisible enemies, "the pestilence that walketh in darkness and the destruction that wasteth at noonday." Science continually discloses malevolent agencies, hitherto undetected, which plainly try to extirpate mankind, or it tries to build frail and feeble barriers against their depredations while theology complacently announces that, to the majority of the human race, this world is but a prelude to an eternity in hades.

It is all an inexplicable mystery to the finite mind. Man, born under sentence of death, an existence which is transient and ephem-

eral, which passes away like a rapid stream, a stream whose source is hidden, and which has come to him from—he knows not where. In this mysterious endowment of life, the effort to detect its source, truly, “thou canst not tell whence it cometh, nor whither it goeth.”

“The phenomena of the spiritual world are in analogy with the phenomena of the natural world,” says Drummond. Let the scientific mind look out upon the universe, and it is seen to be an eternal ebb and flow, but its materials are found to be constant. If the student will inquire, for instance, what has become of the coal and the oxygen that we call combustion, he will find that a colorless gas, carbonic acid gas, has been generated, whose weight is exactly equal to the sum of their weights. Other illustrations will yield parallel results and the far-reaching conclusion will be forced upon him, that man is neither able to create matter nor to destroy it. He learns further that all the work going on in the universe is simply that of transformation. New distributions and new combinations of matter, these make up the cosmic life.

We are told that “we eat, drink and are clothed in things chemical.” The eye that looks into your own contains these same mysterious compounds. The lip that smiles at the remark is colored with them. We shed tears of soda-water (*horrible dictu!*), but why should we be humiliated? Roses and dewdrops contain the same particles as do we ourselves, and neither custom nor time can take away this precious mystery of the elements. The meanest compounds hold secrets as dignified as the most lofty. The sun—chemistry divine—exhales the purest dewdrops from the stagnant pool, where poison feeds on poison—like sin on sin.

Curious thoughts spring from brooding over these concepts of the correlation and conservation of force. In this unity of the universe we feel ourselves in communication with the very heart-beat, pulse, of absolute existence. To centralize the soul in the creator, we discover how every existing thing depends on the past, prepares for the future, and is related to the whole.

It is breadth, depth and height of view we need, and will find, when we come to realize that “Nature is spirit visible, spirit is visible nature, and that this *absolute ideal* is at the same time the *absolute real*.”

Let us look further. It has been the dream of poets and philosophers that there is in all the universe but one true element, and that which we call gold, silver, hydrogen and oxygen are but modifications of the one primordial unit. The chemists of this twentieth century are turning poets and dreaming this dream over again. That which would have been scorned a few years ago as alchemists’ madness, is now orthodox science. Thus the belief in the unity of the universe grows apace and the cosmic drama gains in wonder as it gains in simplicity. And as one follows the wonderful story of *becoming* and traces the far-reaching harmonies and relations of the universe, of which he himself is but a part, he is moved to exclaim with the devout Kepler, “O God! do I but think thy thoughts after thee?” Truly has

the creator made the human mind for partnership in the depths of His counsels and the majesty of His thoughts!

\*     \*     \*     \*     \*

"It is common," says one of our greatest teachers, "to say and feel in the presence of modern science, that man sinks into one of the animal species; that he must take his position among organic forms." But what kind of "organic form" is it that can analyze all our animals, study them, classify them?

Did the birds ever write a history of Audubon? Have the brutes ever written a history of Cuvier? Where is the plant that has composed a history of Linnaeus? Has science, indeed, compelled man to sink to a lower plane? And *who* made the sciences? Instead of humiliating humanity each page in modern research and discovery should take the soul further from the common domain of nature and proclaim it more the child of some distinct destiny.

The fish does not measure the depth of the sea, nor the king of beasts analyze the air he breathes, nor examine the strata of earth upon which he treads. Man, alone, contemplates nature, weighs, studies, classifies and governs it. He, alone, takes his stand apart from time and place and surveys all things as a gifted spectator.

"Man is but a reed, and the weakest in nature," says Pascal, "but he is a reed that thinks." The universe need not rise in arms to crush him. A vapor, a drop of water, oftentimes suffices to kill him, but were the universe to fall about him, man would still be greater than the power that killed him, for he *knows* that he dies, and of this advantage the universe knows nothing.

And though science may rise in its might against the assumed supremacy of man and would relegate and humiliate him to the level of the animal species—mere cellular structure of so-called "organic life" when the glorious achievement of man's mind is considered—he seems more like a God than a human being.

"The greatness of man is written in star type, as well as the infinitude of God," says Kingsley. David, in the sublime eighth psalm, connects the glory of God with the majesty of human nature, when he exclaims, "Lord, thou has made him but little lower than the angels, and thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands."

One cannot say that man is nothing in the presence of the universe, its vastness, its order, sublimity and persistence. Man is sublime in the presence of the universe, for its glory is the glory of thought and wisdom, and the intellect of man penetrates to these, discloses and interprets them.

"Give me matter," said Kant, "and I will explain the formation of the universe. Give me matter only and I cannot explain the formation of a caterpillar."

Thomas a Kempis says: "If indeed thy heart be bright, then would every living thing be to thee a mirror of life, and a book of holy doctrine."

Job says: "Speak to the earth and it shall teach thee." And so

midst all this mystery of life, we are to see that even the clearest outcome of modern science is but the sublime uniformity of God's laws, and that the same law prevails in both vegetable and animal organizations. What seems anomalous, ultimately proves to be the application of an old law to new conditions, and that the new law is but a wider conformity. Thus the same materials may be chemical this year, vegetable the next, to become animal the third, without infringing upon any single law; but exemplifying the uniformity of all, may then return to its original condition to pass through the same cycle again and again. And who may utter the simplicity of this law which is in itself stupendous?

By twenty-six marks are all the tones of the English language expressed. Fewer elements, we are beginning to learn, constitute the world. Take the gases, for instance, substances which we see not, yet themselves composed of less tangible things; put together a few atoms of hydrogen and a few atoms of oxygen, and behold the wonderful result in water—the same water which is in itself nearly all of the body of man.

Or a few atoms of oxygen and a few atoms of nitrogen, and behold atmospheric air, without which man could not exist. Will you distinguish between the lump of charcoal that you throw from your soiled fingers as an offense, and the precious diamond so carefully guarded, that glistens on the hand of a loved one? A few equivalents of carbon, only this.

Again, all the science, art, poetry and literature of the world are expressed through those few simple characters. Through them poetry pours out its spirit into words, to fire a soul or soothe it.

Music is the combination of seven notes into harmony, yet think of the music of the world! All the grand, godly strains of Beethoven, the pipings of Offenbach, which dance of themselves, all this grand scope of divine harmony from seven notes, simply seven tones.

Again, think of the great mechanical works accomplished by man; the stones of the pyramids raised; seas turned from their channels; mountains leveled; and all done with five simple instruments, only five. All the gigantic marvels of machinery from just five simple instruments!

God plays with the elements as the musician with his notes, the poet with his letters, the scientist with his instruments. I doubt if our sixty-four elements shall not develop into compounds. I think it can scarcely be that omnipotence needs more notes wherewith to make his harmony than does a man.

Thus to stand with educated intelligence in the presence of nature, is to stand before God and be dumb.

\* \* \* \*

To break the chain at the link of man, the question arises: "What is man?" A composition of body, of spirit, and of soul, say the philosophers.

To Anaxagoras, five hundred years before the Christian era,

are we indebted for what may be termed the physiological recognition of a spirit force. It was crude but he had caught the idea.

And if the smallest atom that to-day forms a part of the delicate organism, which we hold to be the instrument of an indwelling spirit, has existed for all time, and is pledged for all eternity, it is difficult for the student of nature to conceive that the intellect of man, that has given worth and dignity to this otherwise inanimate mass of matter, should not be equally enduring. Hence are we led to believe in the immortality of that which has known no beginning, and will know no end, and we are brought to what may be called the doctrine of the conservation of force, of mind and of soul.

The scientific mind of to-day is the religious mind. But there are people, and they are not in the minority, who cannot take in these new interpretations of truth, not because they run counter to any doctrine or precept of true religion, but because they conflict with certain historical and scientific pre-conceptions which have become bound up with their devout beliefs.

### TOMORROW

*Give no Thought to the Future, except to realize that every "to-morrow" will be filled with new joys and new powers, more wonderful than your present ones.*

*With that Vision before you, proceed to meet the present as if the work you are doing Now was a pattern for the rest of the world to follow.*

*—Self Expression.*

### THE SEVEN WATCHERS ..

*They watch him who wakes—they watch him who sleeps—him who speaks—him who is silent—the guilty, the blameless there is none on earth who is not watched.*

*—Bhuddhagosa Proverbs.*

### HATE AND LOVE

*When I Hate, I take something from Myself. When I Love, I become richer by what I Love.*

*To Pardon is to recover a property that has been lost. Misanthropy is a protracted Suicide. Egotism is the Supremest poverty of a Created being.*

*—Schiller.*

# Astrology

H. L. CORNELL, M.D., Ph.D., D.A.

*Formerly National Secretary and Examiner of The National Astrological Society, and The American Astrological Society.*

 STROLOGY is an Ancient Science, and is said to date from the time of Adam. Its foundations were laid long before the time of Adam, when God made the Heavens, and said, "Let there be Lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years." Thus we see in the first chapter of Genesis, verse 14, that the word "Signs" was included in the verse, and that the heavenly bodies were also placed there to be signs, or indicators to the human race of possible future events, and world conditions. During all the Ages from the time of Adam to the present, there have always been in the world some students of the "Signs" and movements of the heavenly bodies, who have made a deep study of their meanings, as they have affected the destinies of individuals, nations, and world conditions.

#### *Planetary Influences Underlie Fundamentals of Religion, Philosophy*

It is a fact not generally known, that planetary influences, known today as the developed Science of Astrology, gives us the general fundamental philosophy that underlies all Religions, Systems of Healing, and the explanations of human temperament, and the tendencies of the individual. The Figure of the Heavens for the actual time of birth of a person shows us, when properly interpreted, the kind of an individual that Nature produced at that moment, and the tendencies, and possible destiny of the one so born, the inborn talents, possibilities, and by the movements and progressions of the planets from the time of birth, prognostications can be made in regard to the years, or periods when success, health, or possible failure and ill-health, will be apt to come into the life of that individual.

Astrology has been a much abused Science, due to the misuse which has been given it, and the many false ways it has been used by impostors. Every genuine science or article has its counterfeit, and so it has been with Astrology. Nevertheless, this does not change the fundamental facts or truths of the Science. Every person interested in the true and fundamental philosophy of life which will in a scientific manner help to explain the various conditions found among men, the joys, sufferings and vicissitudes of life, as well as how to

make the best of his time, talents, and opportunities, with the least effort and waste of time, should take up the study of Astrology.

*"Signs of the Future"*

The verse, Genesis 1:14, when properly translated, and in accordance with the Hebrew text, should read as follows: "And God said, Let there be instruments of light in the expanse of the heavens to divide the day from the night, and let them be for signs of the future, and for seasons, and for days, and years." Any Hebrew scholar can verify this translation. With this translation it says the heavenly bodies were to be "Signs of the Future," and when the movements of the planets are properly interpreted, much of the possible future can be accurately foretold, and the nature of world events that will be apt to come to pass. Most of the people in the world today are drifting with their tendencies, as shown and indicated by the map of the Heavens for the moment of their birth, and as long as people are living in their lower minds, and drifting down the stream of life, like a chip on a wave, and without spiritual control, planetary predictions can usually be held to be very accurate, as concerns the life of such an individual.

The moment people become awakened, and live in their higher and spiritual minds, and have begun to learn to think, exercise self-control, and take the helm, and pilot their ship of life, then planetary influences are not as dependable in making predictions for the individual. The stars do not rule the human will, or personal acts, when once people become self-controlled, and guide themselves aright, keep down and overcome their evil tendencies, and allow the good to predominate. Thus it is that the character we are forming day by day, the lessons learned from experience and observation, and by the new resolutions we form, etc., that we can become "Converted," or turn about, and go in the opposite direction, or pull up stream and against the planetary influences that would ordinarily rule us, and when people reach this stage in their evolution or progress in the path of Initiation, "Ye become as Gods."

*Planetary Angels Rule*

There is also another version of the verse, Gen. 1:1, which, when properly translated, reads thus: "In the first place God created the planets and the earth." The Hebrew word for "Heavens" was mostly used for the word "Planets," which was one of its collateral translations, and the one most commonly in use. To people living on the Earth, it is the influences of the Sun, Moon and planets that mostly affect our destiny, and not the more removed Solar Systems in space, or the Constellations, Fixed Stars, which, however, are said to affect us, but in a minor way, not yet very much understood. God placed the planets in the heavens for a purpose, and that was that they were to be the Disposers of the affairs of men, and it was generally believed by the Ancient Peoples, and is also believed by many Astrological scholars of today, that the planets were animated bodies, and controlled by intelligences, or Archangels, and that these intelligences

have taken up their abode upon the different planets, which they use as their material or physical bodies, the same as we use our bodies through which to manifest in the flesh, and upon the material or earth plane. It is thus that a Planetary Angel has been assigned to each planet, and that these Angels do have charge over their designated spheres in human affairs.

"The Heavens declare the glory of God," Psalm 19:1. In this verse also the translation should be, "The planets declare the glory of God," according to the Hebrew word. Verse 3, "There is no speech nor language where their voice is not heard," which means that their influence is felt all over the Earth, and among every Tribe and Nation, and their silent influences have a part in determining the destiny of all people. "In them hath He set a tabernacle for the Sun," vs. 4, which means "Among the planets" hath He set this tabernacle. "Their line is gone out through all the Earth," vs. 4. The word line here means "Thread," and may be translated, "Thread of Destiny," a line spread out at length, which primarily and fundamentally means that the planetary influences over people in their daily lives are "Spinning the thread of human life."

### *Planetary Influences Ever Changing*

Astrology is a science that should need no defense. However, as it deals with forces that are unseen by the human eye, the same as electricity, or the force of gravitation, the great mass of the people in all Ages have tended to look upon it with superstition, and to doubt the effect of planetary influences over the affairs of Nations and individuals. In the early days of Civilization, Astrology and Astronomy were studied together, and in those days Astrology was of first and prime importance, and the science of Astronomy was the result of the study of the early Astrologers. Astrology is a science that deals with the spiritual and vibratory forces that emanate from planetary influences, and as the Sun, Moon and planets are ever changing their positions, and forming new angles and aspects, so their influence over the destinies of humanity are ever changing. Once in every 26,000 years the planets in our Solar System get back to the same relative positions they were in 26,000 years previous, and this period of time is considered one Cycle, or Era, in our Solar System, or one Great Age of the World Stage of human activity, and it is said that no two people are born alike, and with the same traits of temperament, in this period of time.

### *Astrology vs. Astronomy*

As time went on, and Astronomy became a classified science, the tendency was for the Astronomers to become more interested in the material side of the planets, than in the spiritual, or aesthetic side, and to become gradually skeptical, and neglectful of the teachings of their earlier Astrological Peers who helped to develop the science of Astronomy. It is a noted fact today that only a few of the great Astronomers in the world are advocates of Astrology, and tend to persecute the Science, and to discredit it on every possible occasion.

Some of the greatest and most noted Astronomers, however, were also strong advocates of Astrology, but this was more true in former generations than at present. Kepler, the great Astronomer, was one of the strongest advocates of Astrology among the modern Astronomers. He was very skeptical at first, however, and persecuted Astrology almost beyond limit until he began to investigate it for himself. There is only one way to learn to believe in Astrology, and that is by investigating it for yourself, and watching the effects of planetary influence over human life, and not merely take it from hearsay, and believe everything that is said against it.

### *What Astrology Really Is*

Astrology is a science that must be studied, and closely observed before it can be really understood. When people begin to make such an investigation for themselves, and carry their observations over some years of time, it is a rare thing for one to discontinue to believe in the effects of planetary influence. Kepler made this investigation, and after years of study, was compelled to believe in it, and became one of its strongest advocates, and testified to its merits in the following words, "A most unfailing experience of the excitement of sublunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief." Shakespeare, in one of his plays, wrote the words, "It is the stars, the stars above us, govern our conditions." Longfellow said, "Wondrous truths and manifold as wondrous, God hath written in those stars above." The Rev. Dean Stanley, of Westminster Abbey, London, in a sermon in 1878, just after a great calamity, said, "The calamities of this world, so it would seem, come not by accident, but by fixed laws, by a combination of causes which, on looking back, seem irresistible." In the same sermon he said, "The prophets whom we stone, our sons will honour." Many of the Poets also, from time immemorial, have sung the praises of Astrology, and among them have been such noted ones as Byron, Virgil, Dante, Scott, Schiller, Chaucer, Homer, Milton, Dryden, and others. Those who oppose Astrology would do well to think and ponder over these things, and do a little studying and investigating for themselves. We are now coming into the New Age when Astrology, and all the occult and recondite sciences will rapidly come to the front. There are at present, in the United States alone, several million readers of the occult, and people are rapidly becoming awakened to the laws of God, of mind, spirit and body. They are learning more and more how to live, and to make the most of life, and its opportunities.

### SIN

*Your sin follows steadily behind, as the cart-wheel follows the draught-bullock.*

—*Indian Saying.*

# The Dying Song

of

PAUL HAMILTON HAYNE

**S**AD mortal! couldst thou but know  
    What truly it means to die,  
        The wings of thy soul would glow,  
            And the hopes of thy heart beat high;  
Thou wouldest turn from the Pyrrhonist schools,  
    And laugh their jargon to scorn,  
        As the babbling of midnight fools  
            Ere the morning of Truth be born;  
But I, Earth's madness above,  
    In a kingdom of stormless breath,—  
        I gaze on the glory of Love  
            In the unveiled face of Death.

**I** TELL thee his face is fair  
    As the moon-bow's amber rings,  
        And the gleam in his unbound hair  
            Like the flash of a thousand springs,  
His smile is the fathomless beam  
    Of the star-shine's sacred light,  
        When the summers of Southland dream  
            In the lap of the holy Night;  
For I, earth's blindness above,  
    In a kingdom of halcyon breath,  
        I gaze on the marvel of Love  
            In the unveiled face of Death.



# The Metaphysical Euclid

JAMES F. FERRIER, A.B., Oxon

## THE EPISTEMOLOGY, OR THEORY OF KNOWING

### PROPOSITION I

#### THE PRIMARY LAW OR CONDITION OF ALL KNOWLEDGE

Along with whatever any intelligence knows, it must, as the ground or condition of its knowledge, have some cognizance of *itself*.

### PROPOSITION II

#### THE OBJECT OF ALL KNOWLEDGE

The object of all knowledge, whatever it may be, is always something more than what is naturally or usually regarded as the object. It always is, and must be, the object with the addition of oneself—object *plus* subject—thing, or thought, *mecum*. Self is an integral and essential part of every object of cognition. (Prop. I.)

### PROPOSITION III

#### THE INSEPARABILITY OF THE OBJECTIVE AND THE SUBJECTIVE

The objective part of the object of knowledge, though distinguishable, is not separable in cognition from the subjective part, or the ego; but the objective part and the subjective part do together constitute the unit or *minimum* of knowledge. (Props. II. I.)

### PROPOSITION IV

#### MATTER PER SE

Matter *per se*, the whole material universe, *by itself*, is of necessity absolutely unknowable. (Props. II, III.)

### PROPOSITION V

#### MATTER AND ITS QUALITIES PER SE

All the qualities of matter *by themselves* are, of necessity, absolutely unknowable. (Prop. II.)

### PROPOSITION VI

#### THE UNIVERSAL AND THE PARTICULAR IN COGNITION

Every cognition must contain an element common to all cognitions, and an element (or elements) peculiar to itself; in other words, every cognition must have a part which is unchangeable, necessary and universal (the same in all), and a part which is change-

able, contingent, and particular (different in all), and there can be no knowledge of the unchangeable, necessary, and universal part, exclusive of the changeable, contingent, and particular part; or of the changeable, contingent and particular part, exclusive of the unchangeable, necessary, and universal part: that is to say, neither of these parts by itself can constitute a cognition; but all knowledge is necessarily a synthesis of both factors.

### PROPOSITION VII

#### WHAT THE UNIVERSAL AND PARTICULAR IN COGNITION ARE

The ego (or mind) is known as the element common to all cognition: matter is known as the element common to some cognitions: in other words, we know *ourselves* as the unchangeable, necessary and universal part of our cognitions, while we know matter, in all its varieties, as a portion of the changeable, necessary, and universal part of our cognitions, or, expressed in the technical language of logic, the ego is the known *summum genus*, the known generic part, of all cognitions—matter is the known differential part of some cognitions. (Prop. I.)

### PROPOSITION VIII

#### THE EGO IN COGNITION

The ego cannot be known to be material—that is to say, there is a necessary law of reason which prevents it from being apprehended by the senses. (Props. VII, VI.)

### PROPOSITION IX

#### THE EGO PER SE

The ego, or self, or mind, *per se*, is, of necessity, absolutely unknowable. *By itself*, that is, in a purely indeterminate state, or separated from all things and divested of all thoughts—it is no possible object of cognition. It can know itself only in some particular state, or in union with some non-ego; that is, with some element contradistinct from itself. (Prop. VI.)

### PROPOSITION X

#### SENSE AND INTELLECT

*Mere* objects of sense can never be objects of cognition; in other words, whatever has a place in the intellect (whatever is known) must contain an element which has had no place in the senses; or, otherwise expressed, the senses, by themselves, are not competent to place any knowable or intelligible thing before the mind. They are faculties of non-sense, and can present to the mind only the nonsensical or contradictory. (Props. I, II, III, VIII.)

### PROPOSITION XI

#### PRESENTATION AND REPRESENTATION

That alone can be represented in thought which can be presented in knowledge: in other words, it is impossible to think what it is impossible to know; or, more explicitly, it is impossible to think that of which knowledge has supplied and can supply no sort of type.

### PROPOSITION XII

The material universe, *per se*, and all its qualities, *per se*, are not only absolutely unknowable, they are also of necessity absolutely unthinkable. (Props. IV, V, XI.)

### PROPOSITION XIII

#### THE INDEPENDENT UNIVERSE IN THOUGHT

The only *independent* universe which any mind or ego can think of is the universe in synthesis with some *other* mind or ego. (Props. I, II, XI.)

### PROPOSITION XIV

#### THE PHENOMENAL IN COGNITION

There is no mere phenomenal in cognition: in other words, the phenomenal by itself is absolutely unknowable and inconceivable.

### PROPOSITION XV

#### WHAT THE PHENOMENAL IN COGNITION IS

Objects, whatever they may be, are the phenomenal in cognition; matter in all its varieties is the phenomenal in cognition; thoughts or mental states whatsoever are the phenomenal in cognition; the universal is the phenomenal in cognition; the particular is the phenomenal in cognition; the ego, or mind, or subject, is the phenomenal in cognition. (Props. I, VI, IX.)

### PROPOSITION XVI

#### THE SUBSTANTIAL IN COGNITION

There is a substantial in cognition; in other words, substance, or the substantial, is knowable, and is known by us.

### PROPOSITION XVII

#### WHAT THE SUBSTANTIAL IN COGNITION IS

Object *plus* subject is the substantial in cognition; matter *mecum* is the substantial in cognition; thoughts or mental states whatsoever, *together with* the self or subject, are the substantial in cognition; the universal in union with the particular is the substantial in cognition; the ego or mind in any determinate condition, or with any thing or thought present to it, is the substantial in cognition. This synthesis, thus variously expressed, is the substantial, and the only substantial, in cognition. (Props. II, III, VI, IX, XIII, XVI.)

### PROPOSITION XVIII

#### THE RELATIVE IN COGNITION

There is no mere relative in cognition; in other words, the relative, *per se*, or by itself, is, of necessity, unknowable and unknown.

### PROPOSITION XIX

#### WHAT THE RELATIVE IN COGNITION IS

Objects, whatever they may be, are the relative in cognition; matter, in all its varieties, is the relative in cognition; thoughts or mental states whatsoever are the relative in cognition; the universal is the relative in cognition; the particular is the relative in cognition; the ego, or mind, or subject, is the relative in cognition.

PROPOSITION XX

THE ABSOLUTE IN COGNITION

There is an Absolute in cognition: in other words, something Absolute is knowable, and is known by us.

PROPOSITION XXI

WHAT THE ABSOLUTE IN COGNITION IS

Object *plus* subject is the Absolute in cognition, etc.—See Prop. XVII. (Prop. III.)

PROPOSITION XXII

The SENSES are THE CONTINGENT conditions of knowledge; in other words, it is possible that intelligences different from the human (supposing that there are such) should apprehend things under other laws, or in other ways, than those of seeing, hearing, touching, tasting, and smelling; or, more shortly, *our* senses are not laws of cognition or modes of apprehension which are binding on intelligence necessarily and universally.

---

THE AGNOIOLOGY, OR THEORY OF IGNORANCE

PROPOSITION I

WHAT IGNORANCE IS

Ignorance is an intellectual defect, imperfection, privation, or shortcoming.

PROPOSITION II

IGNORANCE REMEDIASBLE

All ignorance is *possibly* remediable. (Prop. I Ag.)

PROPOSITION III

WHAT THERE CAN BE IGNORANCE OF

We can be ignorant only of what can possibly be known; in other words, there can be an ignorance only of that of which there can be a knowledge. (Prop. II Ag.)

This (says the author) is the most important proposition in the Agnoiology; indeed, with the exception of the first of the Epistemology, it is the most fruitful and penetrating proposition in the whole system. If the reader has got well in hand these two truths—*first*, that there can be a knowledge of things only with the addition of a self or subject; and *second*, that there can be an ignorance only of that of which there can be a knowledge—he will find himself in possession of a lever powerful enough to break open the innermost secrerries of Nature. These two instruments cut deep and far—they lay open the universe from stem to stern.

PROPOSITION IV

IGNORANCE OF OBJECTS PER SE

We cannot be ignorant of any kind of objects without a subject; in other words, there can be no ignorance of objects *per se*, or out of relation to a mind. (Prop. II, Ag. Props. I, II, Epis.)

### PROPOSITION V

#### IGNORANCE OF MATTER PER SE

We cannot be ignorant of material things out of all relation to a mind, subject, or self: in other words, there can be no ignorance of matter *per se*. (Prop. IV, Epis. Prop. III, Ag.)

### PROPOSITION VI

#### IGNORANCE OF THE UNIVERSAL AND PARTICULAR

We cannot be ignorant either of the universal element of cognition *per se*, or of the particular element of cognition *per se*. (Prop. VI, Epis. Prop. III, Ag.)

### PROPOSITION VII

#### IGNORANCE OF THE EGO PER SE

We cannot be ignorant of the ego *per se*; in other words, there can be no ignorance of the mind in a state of pure indetermination, or with no thing or thought present to it. (Prop. IX, Epis. Prop. III, Ag.)

### PROPOSITION VIII

#### THE OBJECT OF ALL IGNORANCE

The object of all ignorance, whatever it may be, is always something more than is usually regarded as the object. It always is, and must be, not any particular thing merely, but the synthesis of the particular and the universal: it must always consist of a subjective as well as of an objective element; in other words, the object of all ignorance is, of necessity, some-object-*plus*-some-object. (Prop. III, Ag. Props. I, II, III, VI, IX, Epis.).

### ONTOLOGY, OR THE THEORY OF BEING

#### PROPOSITION I

##### THE THREE ALTERNATIVES AS TO ABSOLUTE EXISTENCE

That which truly is, or, as it shall be termed, Absolute Existence, is either, *first*, that which we know, or it is, *secondly*, that which we are ignorant of; or it is, *thirdly*, that which we neither know nor are ignorant of; and no other alternative is possible.

#### PROPOSITION II

##### A PREMISE BY WHICH THE THIRD ALTERNATIVE IS ELIMINATED

Whatever we neither know nor are ignorant of is the contradictory.

#### PROPOSITION III

##### A PREMISE BY WHICH THE THIRD ALTERNATIVE IS ELIMINATED

Absolute Existence, or Being in itself, is not the contradictory.

#### PROPOSITION IV

##### ELIMINATES THE THIRD ALTERNATIVE

Absolute Existence is not what we neither know nor are ignorant of. (Ont. Props. II, III.)

#### PROPOSITION V

##### THE REMAINING ALTERNATIVES

Absolute Existence is either that which we know or that which we are ignorant of. (Props. I, IV, Ont.)

PROPOSITION VI

WHAT ABSOLUTE EXISTENCE IS NOT

Absolute Existence is not matter *per se*; in other words, mere material things have no true and independent being. (Props. IV, Epis. V, Ag. V, Ont. or Props. IV, Epis. III, Ag.)

PROPOSITION VII

WHAT ABSOLUTE EXISTENCE IS NOT

Absolute Existence is not the particular by itself, nor is it the universal by itself; in other words, particular things prescinded from the universal have no absolute existence, nor have universal things prescinded from the particular any absolute existence. (Props. VI, Epis. VI, Ag. V, Ont.)

PROPOSITION VIII

WHAT ABSOLUTE EXISTENCE IS NOT

Absolute Existence is not the ego *per se*, or the mind in a state of pure indetermination—that is, with no thing or thought present to it; in other words, the ego *per se* is not that which truly and absolutely exists. (Props. IX, Epis. VII, Ag. V, Ont.)

PROPOSITION IX

THE ORIGIN OF KNOWLEDGE

Matter is not the cause of our perceptive cognitions; in other words, our knowledge of material things is not an effect proceeding from, and brought by, material things. (Prop. VII, Epis.)

The synthesis of the ego and non-ego (we are reminded by the author) is not generated by putting together the parts obtained by the analysis, because these parts can be conceived only in relation to each other, or as *already* put together.

PROPOSITION X

WHAT ABSOLUTE EXISTENCE IS

Absolute Existence is the synthesis of the subject and object—the union of the universal and the particular—the concretion of the ego and non-ego; in other words, the only true and real and independent Existences are minds—together with that which they apprehend. (Props. V, Ont. I, II, VI, IX, Epis. VIII, Ag.)

PROPOSITION XI

WHAT ABSOLUTE EXISTENCE IS NECESSARY

All absolute existences are contingent *except one*; in other words, there is one, but only one, Absolute Existence which is strictly necessary; and that existence is a supreme and infinite and everlasting Mind in synthesis with all things. (Props. I, II, Epis. VIII, Ag.)

*Here metaphysics stop, here ontology is merged in theology. Philosophy has accomplished her final work; she has reached by strict demonstration the central law of all reason, the necessity, namely, of thinking an infinite and eternal Ego in synthesis with all things, and that law she lays down as the basis of all religion.*

LIVE FOREVER

# Etidorhpa

or

# The End of Earth

JOHN URI LLOYD

*The Strange History of a Mysterious Being and the account of a remarkable journey. This occult romance was issued privately in 1895 and created the greatest literary sensation of the Nineteenth Century. The book is now out of print, the eleventh and last edition having been issued in 1901 by Dodd, Mead & Co. Students of the Occult are offering large prices for existing copies. The entire work will appear serially in the Live Forever Magazine for the benefit of our readers and subscribers. The Editor wishes to state plainly and positively that he KNOWS that this history is a true account of the remarkable experiences of an apparently recreant Master Mason. While issued to the world under the guise of fiction, it is in reality a strictly authentic record of actual facts and happenings, and a conspicuous illustration of the old saying that "Truth is stranger than fiction."*

## CHAPTER I

### "MY PURPOSE TO TELL THE TRUTH"

**M**Y name was Johannes Llewellyn Llongollyn Drury. I was named Llewellyn at my mother's desire, out of respect to her father, Dr. Evan Llewellyn, the scientist and speculative philosopher, well known to curious students as the author of various rare works on occult subjects. The other given names were ancestral also, but when I reached the age of appreciation, they naturally became distasteful, so it is that in early youth I dropped the first and third of these cumbersome words and retained only the second Christian name. While perhaps the reader

of these lines may regard this cognomen with less favor than either of the others, still I liked it, as it was the favorite of my mother, who always used the name in full; the world, however, contracted Llewellyn to Lew, much to the distress of my dear mother, who felt aggrieved at the liberty. After her death I decided to move to a Western city, and also determined, out of respect to her memory, to select from and rearrange the letters of my several names, and construct therefrom three short, terse words, which would convey to myself only the resemblance of my former name. Hence it is that the Cincinnati directory does not record my name, which I have no reason to bring before the public. Let it then pass as Llewellyn Drury. I might add that my ancestors were among the early settlers of what is now New York City, and were direct descendants of the early Welsh kings; but these matters do not concern the reader, and it is not of them that I now choose to write. My object in putting down these preliminary paragraphs is simply to assure the reader of such facts, and such only, as may give him confidence in my personal sincerity and responsibility, in order that he may with a right understanding read the remarkable statements that occur in the succeeding chapters.

The story I am about to relate is very direct, and some parts of it are very strange, not to say marvelous; but not on account of its strangeness alone do I ask for the narrative a reading;—that were mere trifling. What is here set down happened as recorded, but I shall not attempt to explain things which even to myself are enigmatical. Let the candid reader study the story as I have told it, and make out of it what he can, or let him pass the page by unread—I shall not insist on claiming his further attention. Only, if he does read, I beg him to read with an open mind, without prejudice and without predilection.

Who or what I am as a participant in this work is of small importance. I mention my history only for the sake of frankness and fairness. I have nothing to gain by issuing the volume. Neither do I court praise nor shun censure. My purpose is to tell the truth.

Early in the fifties I took up my residence in the Queen City, and though a very young man, found the employment ready that a friend had obtained for me with a manufacturing firm engaged in a large and complicated business. My duties were varied and peculiar, of such a nature as to tax body and mind to the utmost, and for several years I served in the most exacting of business details. Beside the labor which my vocation entailed, with its manifold and multiformal perplexities, I voluntarily imposed upon myself other tasks, which I pursued in the privacy of my own bachelor apartments. An inherited love for books on abstruse and occult subjects, probably in part the result of my blood connection with Dr. Evan Llewellyn, caused me to collect a unique library, largely on mystical subjects, in which I took the keenest delight. My business and professional duties by day, and my studies by night, made my life a busy one.

In the midst of my work and reading I encountered the character whose strange story forms the essential part of the following narrative. I may anticipate by saying that the manuscript to follow only incidentally concerns myself, and that if possible I would relinquish all connection therewith. It recites the physical, mental, and moral adventures of one whose life history was abruptly thrust upon my attention, and as abruptly interrupted. The vicissitudes of his body and soul, circumstances seemed to compel me to learn and to make public.

## CHAPTER II

### "NEVER LESS ALONE THAN WHEN ALONE"

More than thirty years ago occurred the first of the series of remarkable events I am now about to relate. The exact date I cannot recall; but it was November, and, to those familiar with November weather in the Ohio Valley, it is hardly necessary to state that the month is one of possibilities. That is to say, it is liable to bring every variety of weather, from the delicious, dreamy Indian summer days that linger late in the fall, to a combination of rain, hail, snow, sleet—in short, atmospheric conditions sufficiently aggravating to develop a suicidal mania in any one the least susceptible to such influences. While the general character of the month is much the same the country over—showing dull gray tones of sky, abundant rains that penetrate man as they do the earth; cold, shifting winds that search the very marrow—it is always safe to count more or less upon the probability of the unexpected throughout the month.

The particular day which ushered in the event about to be chronicled was one of these possible heterogeneous days presenting a combination of sunshine, shower, and snow, with winds that rang all the changes from balmy to blustery, a morning air of caloric and an evening of numbing cold. The early morning started fair and sunny; later came light showers, suddenly switching by shifting winds into blinding sleet, until the middle of the afternoon found the four winds and all the elements commingled in one wild orgy with clashing and roaring as of a great organ with all the stops out, and all the storm-fiends dancing over the key-boards! Nightfall brought some semblance of order to the sounding chaos, but still kept up the wild music of a typical November day, with every accompaniment of bleakness, gloom, and desolation.

Thousands of chimneys, exhaling murky clouds of bituminous soot all day, had covered the city with the proverbial pall which the winds in their sport had shifted hither and yon, but as, thoroughly tired out, they subsided into silence, the smoky mesh suddenly settled over the houses and into the streets, taking possession of the city and contributing to the melancholy wretchedness of such of the inhabitants as had to be out of doors. Through this smoke the red sun when visible had dragged his downward course in manifest dis-

couragement, and the hastening twilight soon gave place to the blackness of darkness. Night reigned supreme.

Thirty years ago electric lighting was not in vogue, and the system of street lamps was far less complete than at present, although the gas burned in them may not have been any worse. The lamps were much fewer and farther between, and the light which they emitted had a feeble, sickly aspect, and did not reach any distance into the moist and murky atmosphere. And so the night was dismal enough, and the few people upon the street were visible only as they passed directly beneath the lamps or in front of lighted windows; seeming at other times like moving shadows against a black ground.

As I am like to be conspicuous in these pages, it may be proper to say that I am very susceptible to atmospheric influences. I figure among my friends as a man of quiet disposition, but I am at times morose, although I endeavor to conceal this fact from others. My nervous system is a sensitive weather-glass. Sometimes I fancy that I must have been born under the planet Saturn, for I find myself unpleasantly influenced by moods ascribed to that depressing planet, more especially in its disagreeable phases, for I regret to state that I do not find corresponding elation, as I should, in its brighter aspects. I have an especial dislike for wintry weather, a dislike which I find growing with my years, until it has developed almost into positive antipathy and dread. On the day I have described my moods had varied with the weather. The fitfulness of the winds had found its way into my feelings, and the sombre tone of the clouds into my meditations. I was restless as the elements, and a deep sense of dissatisfaction with myself and everything else possessed me. I could not content myself in any place or position. Reading was distasteful, writing equally so; but it occurred to me that a brisk walk for a few blocks might afford relief. Muffling myself up in my over-coat and fur cap, I took the street, only to find the air gusty and raw, and I gave up in still greater disgust, and returning home, after drawing the curtains and locking the doors, planted myself in front of a glowing grate fire, firmly resolved to rid myself of myself by resorting to the oblivion of thought, reverie or dream. To sleep was impossible, and I sat moodily in an easy chair, noting the quarter and half-hour strokes as they were chimed out sweetly from the spire of St. Peter's Cathedral, a few blocks away.

Nine o'clock passed with its silver-voiced chime of "Home, Sweet Home"; ten, and then eleven strokes of the ponderous bell which noted the hours, roused me to a strenuous effort to shake off the feeling of despondency, unrest, and turbulence, that all combined to produce a state of mental and physical misery now insufferable. Rising suddenly from my chair, without a conscious effort, I walked mechanically to a book-case, seized a volume at random, reseated myself before the fire, and opened the book. It proved to be an odd, neglected volume, "Riley's Dictionary of Latin Quotations." At the moment there flashed upon me a conscious duality of existence. Had

the old book some mesmeric power? I seemed to myself two persons, and I quickly said aloud, as if addressing my double: "If I cannot quiet you, turbulent Spirit, I can at least adapt myself to your condition. I will read this book haphazard from bottom to top, or backward, if necessary, and if this does not change the subject often enough, I will try Noah Webster." Opening the book mechanically at page 297, I glanced at the bottom line and read, "*Nunquam minus solus quam cum solus*" (Never less alone than when alone). These words arrested my thoughts at once, as, by a singular chance, they seemed to fit my mood; was it or was it not some conscious invisible intelligence that caused me to select that page, and brought the apothegm to my notice?

Again, like a flash, came the consciousness of duality, and I began to argue with my other self. "This is arrant nonsense," I cried aloud; "even though Cicero did say it, and it is on a par with many other delusive maxims that have for so many years embittered the existence of our modern youth by misleading thought. Do you know, Mr. Cicero, that this statement is not sound? That it is unworthy the position you occupy in history as a thinker and philosopher? That it is a contradiction in itself, for if a man is alone he is alone, and that settles it."

I mused in this vein a few moments, and then resumed aloud: "It won't do, it won't do; if one is alone—the word is absolute—he is single, isolated, in short, alone; and there can by no manner of possibility be anyone else present. Take myself, for instance; I am the sole occupant of this apartment; I am alone, and yet you say in so many words that I was never less alone than at this instant." It was not without some misgiving that I uttered these words, for the strange consciousness of my own duality constantly grew stronger, and I could not shake off the reflection that even now there were two of myself in the room, and that I was not so much alone as I endeavored to convince myself.

This feeling oppressed me like an incubus; I must throw it off, and, rising, I tossed the book upon the table, exclaiming: "What folly! I am alone—positively there is no other living thing visible or invisible in the room." I hesitated as I spoke, for the strange, undefined sensation that I was not alone had become almost a conviction; but the sound of my voice encouraged me, and I determined to discuss the subject, and I remarked in a full, strong voice: "I am surely alone; I know I am! Why I will wager everything I possess, even to my soul, that I am alone." I stood facing the smouldering embers of the fire which I had neglected to replenish, uttering these words to settle the controversy for good and all with one person of my dual self, but the other ego seemed to dissent violently, when a soft, clear voice claimed my ear:

"You have lost your wager; you are not alone."

I turned instantly toward the direction of the sound, and, to my amazement, saw a white-haired man seated on the opposite side of the room, gazing at me with the utmost composure. I am not a

 LIVE FOREVER 

coward, nor a believer in ghosts or illusions, and yet that sight froze me where I stood. It had no supernatural appearance—on the contrary, was a plain, ordinary, flesh-and-blood man; but the weather, the experiences of the day, the weird, inclement night, had all conspired to strain my nerves to the highest point of tension, and I trembled from head to foot. Noting this, the stranger said pleasantly: "Quiet yourself, my dear sir; you have nothing to fear; be seated." I obeyed mechanically, and regaining in a few moments some semblance of composure, took a mental inventory of my visitor. Who is he? What is he? How did he enter without my notice, and why? What is his business? were all questions that flashed into my mind in quick succession, and quickly flashed out unanswered.

The stranger sat eyeing me composedly, even pleasantly, as if waiting for me to reach some conclusion regarding himself. At last I surmised: "He is a maniac who has found his way here by methods peculiar to the insane, and my personal safety demands that I use him discreetly."

"Very good," he remarked, as though reading my thoughts; "as well think that as anything else."

"But why are you here? What is your business?" I asked.

"You have made and lost a wager," he said. "You have committed an act of folly in making positive statements regarding a matter about which you know nothing—a very common failing, by the way, on the part of mankind, and concerning which I wish first to set you straight."

The ironical coolness with which he said this provoked me, and I hastily rejoined: "You are impertinent; I must ask you to leave my house at once."

"Very well," he answered; "but if you insist upon this, I shall, on behalf of Cicero, claim the stake of your voluntary wager, which means that I must first, by natural though violent means, release your soul from your body." So saying he arose, drew from an inner pocket a long, keen knife, the blade of which quiveringly glistened as he laid it upon the table. Moving his chair so as to be within easy reach of the gleaming weapon, he sat down, and again regarded me with the same quiet composure I had noted, and which was fast dispelling my first impression regarding his sanity.

I was not prepared for his strange action; in truth, I was not prepared for anything; my mind was confused concerning the whole night's doings, and I was unable to reason clearly or consecutively, or even to satisfy myself as to what I did think, if indeed I thought at all.

The sensation of fear, however, was fast leaving me; there was something reassuring in my unbidden guest's perfect ease of manner, and the mild, though searching gaze of his eyes, which were wonderful in their expression. I began to observe his personal characteristics, which impressed me favorably, and yet were

extraordinary. He seemed nearly six feet tall, and perfectly straight; well proportioned, with no tendency either to leanness or obesity. But his head was an object from which I could not take my eyes—such a head surely I had never before seen on mortal shoulders. The chin, as seen through his silver beard, was rounded and well developed, the mouth straight, with pleasant lines about it, the jaws square and, like the mouth, indicating decision, the eyes deep set and arched with heavy eyebrows, and the whole surmounted by a forehead so vast, so high, that it was almost a deformity, and yet it did not impress me unpleasantly; it was the forehead of a scholar, a profound thinker, a deep student. The nose was inclined to aquiline, and quite large. The contour of the head and face impressed me as indicating a man of learning, one who had given a lifetime to experimental as well as speculative thought. His voice was mellow, clear, and distinct, always pleasantly modulated and soft, never loud nor unpleasant in the least degree. One remarkable feature I must not fail to mention—his hair; this, while thin and scant upon the top of his head, was long, and reached to his shoulders; his beard was of unusual length, descending almost to his waist; his hair, eyebrows and beard were all of singular whiteness and purity, almost transparent, a silvery whiteness that seemed an aureolar sheen in the glare of the gaslight. What struck me as particularly remarkable was that his skin looked as soft and smooth as that of a child; there was not a blemish in it. His age was a puzzle none could guess; stripped of his hair, or the color of it changed, he might be twenty-five—given a few wrinkles, he might be ninety. Taken altogether, I had never seen his like, nor anything approaching his like, and for an instant there was a faint suggestion to my mind that he was not of this earth, but belonged to some other planet.

I now fancy he must have read my impressions of him as these ideas shaped themselves in my brain, and that he was quietly waiting for me to regain a degree of self-possession that would allow him to disclose the purpose of his visit.

He was the first to break the silence: "I see that you are not disposed to pay your wager any more than I am to collect it, so we will not discuss that. I admit that my introduction tonight was abrupt, but you cannot deny that you challenged me to appear." I was not clear upon the point, and said so. "Your memory is at fault," he continued, "if you cannot recall your experiences of the day just past. Did you not attempt to interest yourself in modern book lore, to fix your mind in turn upon history, chemistry, botany, poetry, and general literature? And all these failing, did you not deliberately challenge Cicero to a practical demonstration of an old apothegm of his that has survived for centuries, and of your own free will did you not make a wager that, as an admirer of Cicero's, I am free to accept?" To all this I could but silently assent. "Very good, then; we will not pursue this subject further, as it is not relevant to my purpose, which is to acquaint you with a narrative

LIVE FOREVER

of unusual interest, upon certain conditions with which if you comply, you will not only serve yourself, but me as well."

"Please name the conditions," I said.

"They are simple enough," he answered. "The narrative I speak of is in manuscript. I shall produce it in the near future, and my design is to read it aloud to you, or to allow you to read it to me, as you may select. Further, my wish is that during the reading you shall interpose any objection or question that you deem proper. This reading will occupy many evenings, and I shall of necessity be with you often. When the reading is concluded, we shall seal the package securely, and I shall leave you forever. You will then deposit the manuscript in some safe place, and let it remain for thirty years. When this period has elapsed, I wish you to publish this history to the world."

"Your conditions seem easy," I said, after a few seconds' pause.

"They are certainly very simple; do you accept?"

I hesitated, for the prospect of giving myself up to a succession of interviews with this extraordinary and mysterious personage seemed to require consideration. He evidently divined my thoughts, for, rising from his chair, he said abruptly: "Let me have your answer now."

I debated the matter no further, but answered: "I accept, conditionally."

"Name your conditions," the guest replied.

"I will either publish the work, or induce some other man to do so."

"Good," he said; "I shall see you again," with a polite bow; and turning to the door which I had previously locked, he opened it softly, and with a quiet "Good-night" disappeared in the hallway.

I looked after him with bewildered senses; but a sudden impulse caused me to glance toward the table, when I saw that he had forgotten his knife. With the view of returning this, I reached to pick it up, but my finger-tips no sooner touched the handle than a sudden chill shivered along my nerves. Not as an electric shock, but rather as a sensation of extreme cold was the current that ran through me in an instant. Rushing into the hallway to the landing of the stairs, I called after the mysterious being, "You have forgotten your knife," but beyond the faint echo of my voice, I heard no sound. The phantom was gone. A moment later I was at the foot of the stairs, and had thrown open the door. A street lamp shed an uncertain light in front of the house. I stepped out and listened intently for a moment, but not a sound was audible, if indeed I except the beating of my own heart, which throbbed so wildly that I fancied I heard it. No footfall echoed from the deserted streets; all was silent as a churchyard, and I closed and locked the door, softly tiptoed my way back to my room, and sank collapsed into an easy-chair. I was more than exhausted; I quivered from head to foot, not with cold, but with a strange nervous chill that found intensest expression in my spinal column, and seemed to

flash up and down my back, vibrating like a feverous pulse. This active pain was succeeded by a feeling of frozen numbness, and I sat I know not how long, trying to tranquillize myself and think temperately of the night's occurrence. By degrees I recovered my normal sensations, and directing my will in the channel of sober reasoning I said to myself: "There can be no mistake about his visit, for his knife is here as a witness to the fact. So much is sure, and I will secure that testimony at all events." With this reflection I turned to the table, but to my astonishment I discovered that the knife had disappeared. It needed but this miracle to start the perspiration in great cold beads from every pore. My brain was in a whirl, and reeling into a chair, I covered my face with my hands. How long I sat in this posture I do not remember. I only know that I began to doubt my own sanity, and wondered if this were not the way people became deranged. Had not my peculiar habits of isolation, irregular and intense study, erratic living, all conspired to unseat reason? Surely there was every ground to believe so; and yet I was able still to think consistently and hold steadily to a single line of thought. Insane people cannot do that, I reflected, and gradually the tremor and excitement wore away. When I had become calmer and more collected, and my sober judgment said, "Go to bed; sleep just as long as you can; hold your eyelids down, and when you awake refreshed, as you will, think out the whole subject at your leisure," I arose, threw open the shutters, and found that day was breaking. Hastily undressing I went to bed, and closed my eyes, vaguely conscious of some soothing guardianship. Perhaps because I was physically exhausted, I soon lost myself in the oblivion of sleep.

I did not dream—at least I could not afterwards remember my dream if I had one, but I recollect thinking that somebody struck ten distinct blows on my door, which seemed to me to be of metal and very sonorous. These ten blows in my semi-conscious state I counted. I lay very quiet for a time collecting my thoughts and noting various objects about the room, until my eye caught the dial of a French clock upon the mantel. It was a few minutes past ten, and the blows I had heard were the strokes of the hammer upon the gong in the clock. The sun was shining into the room, which was quite cold, for the fire had gone out. I arose, dressed myself quickly, and after thoroughly laving my face and hands in ice-cold water, felt considerably refreshed.

Before going out to breakfast, while looking around the room for a few things which I wanted to take with me, I espied upon the table a long white hair. This was indeed a surprise, for I had about concluded that my adventure of the previous night was a species of waking nightmare, the result of overworked brain and weakened body. But here was the tangible evidence to the contrary, an assurance that my mysterious visitor was not a fancy or a dream, and his parting words, "I shall see you again," recurred to me with singular effect. "He will see me again; very well; I will preserve

this evidence of his visit for future use." I wound the delicate filament into a little coil, folded it carefully in a bit of paper, and consigned it to a corner in my pocket-book, though not without some misgiving that it, too, might disappear as did the knife.

The strange experience of that night had a good effect on me; I became more regular in all my habits, took abundant sleep and exercise, was more methodical in my modes of study and reasoning, and in a short time found myself vastly improved in every way, mentally and physically.

The days went fleeting into weeks, the weeks into months, and while the form and figure of the white-haired stranger were seldom absent from my mind, he came no more.

### CHAPTER III.

#### A FRIENDLY CONFERENCE.

It is rare, in our present civilization, to find a man who lives alone. This remark does not apply to hermits or persons of abnormal or perverted mental tendencies, but to the majority of mankind living and moving actively among their fellows, and engaged in the ordinary occupations of humanity. Every man must have at least one confidant, either of his own household or within the circle of his intimate friends. There may possibly be rare exceptions among persons of genius in statecraft, war or commerce, but it is doubtful even in such instances if any keep all their thoughts to themselves, hermetically sealed from their fellows. As a prevailing rule, either a loving wife or very near friend shares the inner thought of the most secretive individual, even when secrecy seems an indispensable element to success. The tendency to a free interchange of ideas and experiences is almost universal, instinct prompting the natural man to unburden his most sacred thought, when the proper confidant and the proper time come for the disclosure.

For months I kept to myself the events narrated in the preceding chapter. And this for several reasons: first, the dread of ridicule that would follow the relation of the fantastic occurrences, and the possible suspicion of my sanity, that might result from the recital; second, very grave doubts as to the reality of my experiences. But by degrees self-confidence was restored, as I reasoned the matter over and reassured myself by occasional contemplation of the silvery hair I had coiled in my pocket-book, and which at first I had expected would vanish as did the stranger's knife. There came upon me a feeling that I should see my weird visitor again, and at an early day. I resisted this impression, for it was a touch of the idea, rather than a thought, but the vague expectation grew upon me in spite of myself, until at length it became a conviction which no argument or logic could shake. Curiously enough, as the original incident receded into the past, this new idea thrust itself into the

foreground, and I began in my own mind to court another interview. At times, sitting alone after night, I felt that I was watched by unseen eyes; these eyes haunted me in my solitude, and I was morally sure of the presence of another than myself in the room. The sensation was at first unpleasant, and I tried to throw it off, with partial success. But only for a little while could I banish the intrusive idea, and as the thought took form, and the invisible presence became more actual to consciousness, I hoped that the stranger would make good his parting promise, "I shall see you again."

On one thing I was resolved; I would at least be better informed on the subject of hallucinations and apparitions, and not be taken unawares as I had been. To this end I decided to confer with my friend, Professor Chickering, a quiet, thoughtful man, of varied accomplishments, and thoroughly read upon a great number of topics, especially in the literature of the marvellous.

So to the Professor I went, after due appointment, and confided to him full particulars of my adventure. He listened patiently throughout, and when I had finished, assured me in a matter-of-fact way that such hallucinations were by no means rare. His remark was provoking, for I did not expect from the patient interest he had shown while I was telling my story, that the whole matter would be dismissed thus summarily. I said with some warmth:

"But this was not an hallucination. I tried at first to persuade myself that it was illusory, but the more I have thought the experience over, the more real it becomes to me."

"Perhaps you were dreaming," suggested the Professor.

"No," I answered; "I have tried that hypothesis, and it will not do. Many things make that view untenable."

"Do not be too sure of that," he said; "you were, by your own account, in a highly nervous condition, and physically tired. It is possible, perhaps probable, that in this state, as you sat in your chair, you dozed off for a short interval, during which the illusion flashed through your mind."

"How do you explain the fact that incidents occupying a large portion of the night occurred in an interval which you describe as a flash?"

"Easily enough; in dreams time may not exist; periods embracing weeks or months may be reduced to an instant. Long journeys, hours of conversation, or a multitude of transactions, may be compressed into a term measured by the opening or closing of a door, or the striking of a clock. In dreams, ordinary standards of reason find no place, while ideas or events chase through the mind more rapidly than thought."

"Conceding all this, why did I, considering the unusual character of the incidents, accept them as real, as substantial, as natural, indeed, as the most commonplace events?"

"There is nothing extraordinary in that," he replied. "In dreams all sorts of absurdities, impossibilities, discordancies, and violations of natural law appear to be realities, without exciting the

 LIVE FOREVER 

least surprise or suspicion. Imagination runs riot and is supreme, and reason for the time is dormant. We see ghosts, spirits, the forms of persons dead or living—we suffer pain, pleasure, hunger—and all sensations and emotions, without a moment's question of their reality."

"Do any of the subjects of our dreams or visions leave tangible evidences of their presence?"

"Assuredly not," he answered, with an incredulous, half-impatient gesture; "the idea is absurd."

"Then I was not dreaming," I mused.

Without looking at me, the Professor went on: "These false presentiments may have their origin in other ways, as from mental disorders caused by indigestion. Nicolai, a noted bookseller of Berlin, was thus afflicted. His experiences are interesting and possibly suggestive. Let me read some of them to you."

The Professor hereupon glanced over his bookshelf, selected a volume, and proceeded to read:<sup>\*</sup>

*\*(This work I have found to be Vol. IV. of Chambers' Miscellany, published by Gould and Lincoln, Boston.—J. U. L.)*

"I generally saw human forms of both sexes; but they usually seemed not to take the smallest notice of each other, moving as in a market place, where all are eager to press through the crowd; at times, however, they seemed to be transacting business with each other. I also saw several times, people on horseback, dogs, and birds.

"All these phantasms appeared to me in their natural size, and as distinct as if alive, exhibiting different shades of carnation in the uncovered parts, as well as different colors and fashions in their dresses, though the colors seemed somewhat paler than in real nature. None of the figures appeared particularly terrible, comical, or disgusting, most of them being of indifferent shape, and some presenting a pleasant aspect. The longer these phantasms continued to visit me, the more frequently did they return, while at the same time they increased in number about four weeks after they had first appeared. I also began to hear them talk: these phantoms conversed among themselves, but more frequently addressed their discourse to me; their speeches were uncommonly short, and never of an unpleasant turn. At different times there appeared to me both dear and sensible friends of both sexes, whose addresses tended to appease my grief, which had not yet wholly subsided: their consolatory speeches were in general addressed to me when I was alone. Sometimes, however, I was accosted by these consoling friends while I was engaged in company, and not infrequently while real persons were speaking to me. These consolatory addresses consisted sometimes of abrupt phrases, and at other times they were regularly executed."

Here I interrupted: "I note, Professor, that Mr. Nicolai knew these forms to be illusions."

Without answering my remark, he continued to read:

"There is in imagination a potency far exceeding the fabled power of Aladdin's lamp. How often does one sit in wintry evening musings, and trace in the glowing embers the features of an absent friend? Imagination, with its magic wand, will there build a city with its countless spires, or marshal contending armies, or drive the tempest-shattered ship upon the ocean. The following story, related by Scott, affords a good illustration of this principle:

"Not long after the death of an illustrious poet, who had filled, while living, a great station in the eyes of the public, a literary friend, to whom the deceased had been well known, was perusing one of the publications which

professed to detail the habits and opinions of the distinguished individual who was now no more. As the reader had enjoyed the intimacy of the deceased to a considerable degree, he was deeply interested in the publication, which contained some particulars relating to himself and other friends. A visitor was sitting in the apartment, who was also engaged in reading. Their sitting-room opened into an entrance hall, rather fantastically fitted up with articles of armor, skins of wild animals, and the like. It was when laying down his book, and passing into this hall, through which the moon was beginning to shine, that the individual of whom I speak saw right before him, in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. He stopped for a single moment, so as to notice the wonderful accuracy with which fancy had impressed upon the bodily eye the peculiarities of dress and position of the illustrious poet. Sensible, however, of the delusion, he felt no sentiment save that of wonder at the extraordinary accuracy of the resemblance, and stepped onward to the figure, which resolved itself as he approached into the various materials of which it was composed. These were merely a screen occupied by great coats, shawls, plaids, and such other articles as are usually found in a country entrance hall. The spectator returned to the spot from which he had seen the illusion, and endeavored with all his power to recall the image which had been so singularly vivid. But this he was unable to do. And the person who had witnessed the apparition, or, more properly, whose excited state had been the means of raising it, had only to return to the apartment, and tell his young friend under what a striking hallucination he had for a moment labored."

Here I was constrained to call the Professor to a halt. "Your stories are very interesting," I said, "but I fail to perceive any analogy in either the conditions or the incidents, to my experience. I was fully awake and conscious at the time, and the man I saw appeared and moved about in the full glare of the gaslight—"

"Perhaps not," he answered; "I am simply giving you some general illustrations of the subject. But here is a case more to the point."

Again he read:

"A lady was once passing through a wood, in the darkening twilight of a stormy evening, to visit a friend who was watching over a dying child. The clouds were thick—the rain beginning to fall; darkness was increasing; the wind was moaning mournfully through the trees. The lady's heart almost failed her as she saw that she had a mile to walk through the woods in the gathering gloom. But the reflection of the situation of her friend forbade her turning back. Excited and trembling, she called to her aid a nervous resolution, and pressed onward. She had not proceeded far when she beheld in the path before her the movement of some very indistinct object. It appeared to keep a little distance ahead of her, and as she made efforts to get nearer to see what it was, it seemed proportionally to recede. The lady began to feel rather unpleasantly. There was some pale white object certainly discernible before her, and it appeared mysteriously to float along, at a regular distance, without any effort of motion. Notwithstanding the lady's good sense and unusual resolution, a cold chill began to come over her. She made every effort to resist her fears, and soon succeeded in drawing nearer the mysterious object, when she was appalled at beholding the features of her friend's child, cold in death, wrapt in its shroud. She gazed earnestly, and there it remained distinct and clear before her eyes. She considered it a premonition that her friend's child was dead, and that she must hasten to her aid. But there was the apparition directly in her path. She must pass it. Taking up a little stick, she forced herself along to the object, and behold, some little animal scampered away. It was this that her excited imagination had transformed into the corpse of an infant in its winding sheet."

I was a little irritated, and once more interrupted the reader

L I V E   F O R E V E R

warmly: "This is exasperating. Now what resemblance is there between the vagaries of an hysterical, weak-minded woman and my case?"

He smiled, and again read:

"The numerous stories told of ghosts, or the spirits of persons who are dead, will in most instances be found to have originated in diseased imagination, aggravated by some abnormal defect of mind. We may mention a remarkable case in point, and one which is not mentioned in English works on this subject; it is told by a compiler of *Les Causes Célèbres*. Two young noblemen, the Marquises De Rambouillet and De Precy, belonging to two of the first families of France, made an agreement, in the warmth of their friendship, that the one who died first should return to the other with tidings of the world to come. Soon afterward De Rambouillet went to the wars in Flanders, while De Precy remained at Paris, stricken by a fever. Lying alone in bed, and severely ill, De Precy one day heard a rustling of his bed curtains, and turning round, saw his friend De Rambouillet, in full military attire. The sick man sprung over the bed to welcome his friend, but the other receded, and said that he had come to fulfil his promise, having been killed on that very day. He further said that it behooved De Precy to think more of the after world, as all that was said of it was true, and as he himself would die in his first battle. De Precy was then left by the phantom; and it was afterward found that De Rambouillet had fallen on that day."

"Ah," I said, "and so the phantom predicted an event that followed as indicated."

"Spiritual illusions," explained the Professor, "are not unusual, and well authenticated cases are not wanting in which they have been induced in persons of intelligence by functional or organic disorders. In the case last cited, the prediction was followed by a fulfillment, but this was chance or mere coincidence. It would be strange indeed if in the multitude of dreams that come to humanity, some few should not be followed by events so similar as to warrant the belief that they were prefigured. But here is an illustration that fits your case. Let me read it:

"In some instances it may be difficult to decide whether spectral appearances and spectral noises proceed from physical derangement or from an overwrought state of mind. Want of exercise and amusement may also be a prevailing cause. A friend mentions to us the following case: An acquaintance of his, a merchant, in London, who had for years paid very close attention to business, was one day, while alone in his counting house, very much surprised to hear, as he imagined, persons outside the door talking freely about him. Thinking it was some acquaintances who were playing off a trick, he opened the door to request them to come in, when to his amazement, he found that nobody was there. He again sat down to his desk, and in a few minutes the same dialogue recommenced. The language was very alarming. One voice seemed to say: 'We have the scoundrel in his own counting house; let us go in and seize him.' 'Certainly,' replied the other voice, 'it is right to take him; he has been guilty of a great crime, and ought to be brought to condign punishment.' Alarmed at these threats, the bewildered merchant rushed to the door; and there again no person was to be seen. He now locked the door and went home; but the voices, as he thought, followed him through the crowd, and he arrived at his house in a most unenviable state of mind. Inclined to ascribe the voices to derangement in mind, he sent for a medical attendant, and told his case, and a certain kind of treatment was prescribed. This, however, failed; the voices menacing him with punishment for purely imaginary crimes continued, and he was reduced to the brink of despair. At length a friend prescribed entire relaxation from business, and a daily game of cricket, which, to his great relief, proved an effectual remedy. The exercise banished the phantom voices, and they were no more heard."

"So you think that I am in need of outdoor exercise?"

"Exactly."

"And that my experience was illusory, the result of vertigo, or some temporary calenture of the brain?"

"To be plain with you, yes."

"But I asked you a while ago if specters or phantoms ever leave tangible evidence of their presence." The Professor's eyes dilated in interrogation. I continued: "Well, this one did. After I had followed him out, I found on the table a long, white hair, which I still have," and producing the little coil from my pocket-book, I handed it to him. He examined it curiously, eyed me furtively, and handed it back with the cautious remark:

"I think you had better commence your exercise at once."

## CHAPTER IV

### A SECOND INTERVIEW WITH THE MYSTERIOUS VISITOR

It is not pleasant to have one's mental responsibility brought in question, and the result of my interview with Professor Chickering was, to put it mildly, unsatisfactory. Not that he had exactly questioned my sanity, but it was all too evident that he was disposed to accept my statement of a plain matter-of-fact occurrence with too liberal a modicum of salt. I say "matter-of-fact occurrence" in full knowledge of the truth that I myself had at first regarded the whole transaction as a fantasia or flight of mind, the result of extreme nervous tension; but in the interval succeeding I had abundant opportunity to correlate my thoughts, and to bring some sort of order out of the mental and physical chaos of that strange, eventful night. True, the preliminary events leading up to it were extraordinary; the dismal weather, the depression of body and spirit under which I labored, the wild whirl of thought keeping pace with the elements—in short, a general concatenation of events that seemed to be ordered especially for the introduction of some abnormal visitor—the night indeed would have been incomplete without a ghost! But was it a ghost? There was nothing ghostly about my visitor, except the manner of his entrance and exit. In other respects he seemed substantial enough. He was, in his manners courteous and polished as a Chesterfield; learned as a savant in his conversation; human in his thoughtful regard of my fears and misgivings; but that tremendous forehead, with its crown of silver hair, the long, translucent beard of pearly whiteness, and above all the astounding facility with which he read my hidden thoughts—these were not natural.

The Professor had been patient with me—I had a right to expect that; he was entertaining to the extent of reading such excerpts as he had with him on the subject of hallucinations and their supposed causes, but had he not spoiled all by assigning me at last to a place with the questionable, unbalanced characters he had cited? I thought

so, and the reflection provoked me; and this thought grew upon me until I came to regard his stories and attendant theories as so much literary trash.

My own reflections had been sober and deliberate, and had led me to seek a rational explanation of the unusual phenomena. I had gone to Professor Chickering for a certain measure of sympathy, and what was more to the point, to secure his suggestions and assistance in the further unraveling of a profound mystery that might contain a secret of untold use to humanity. Repulsed by the mode in which my confidence had been received, I decided to do what I should have done from the outset—to keep my own counsel and to follow alone the investigation to the end, no matter what the result might be. I could not forget or ignore the silver hair I had so religiously preserved. That was genuine; it was as tangible, as real, as convincing a witness as would have been the entire head of my singular visitant, whatever might be his nature.

I began to feel at ease the moment my course was decided, and the feeling was at once renewed within me that the gray head would come again, and by degrees that expectation ripened into a desire, only intensified as the days sped by. The weeks passed into months; summer came and went; autumn was fast fading, but the mysterious unknown did not appear. A curious fancy led me to now regard him as my friend, for the mixed and indefinite feelings I felt at first toward him had almost unaccountably been changed to those of sincere regard. He was not always in my thoughts, for I had abundant occupation at all times to keep both brain and hands busy, but there were few evenings in which I did not, just before retiring, give myself up for a brief period to quiet communion with my own thoughts, and I must confess at such times the unknown occupied a larger share of attention. The constant contemplation of any theme begets a feeling of familiarity or acquaintance with the same, and if that subject be an individual, as in the present instance, such contemplation lessens the liability to surprise from any unexpected development. In fact, I not only anticipated a visit, but courted it. The old Latin maxim that I had played with, "Never less alone than when alone," had domiciled itself within my brain as a permanent lodger—a conviction, a feeling rather than a thought defined, and I had but little difficulty in associating with his presence an easy chair which I had come to place in a certain position for my expected visitor.

Indian summer had passed, and the fall was nearly gone when for some inexplicable reason the number seven began to haunt me. What had I to do with seven, or seven with me? When I sat down at night this persistent number mixed itself in my thoughts, to my intense annoyance. Bother take the mystic numeral! What was I to do with seven? I found myself asking this question audibly one evening, when it suddenly occurred to me that I would look up the date of my friend's visit. I kept no journal, but reference to a record of some business transactions that I had associated with that event showed that it took place on November seventh. That settled the im-

fortunate seven! I should look for him on the first anniversary of his visit, which was the seventh, now close at hand. The instant I had reached this conclusion the number left me, and troubled me no more.

November third had passed, the fourth, and the fifth had come, when a stubborn, protesting notion entered my mind that I was yielding to a superstitious idea, and that it was time to control my vacillating will. Accordingly on this day I sent word to a friend that, if agreeable to him, I would call on him on the evening of the seventh for a short social chat, but as I expected to be engaged until later than usual, would be excuse me if I did not reach his apartments until ten? The request was singular, but as I was now accounted somewhat odd, it excited no comment, and the answer was returned, requesting me to come. The seventh of November came at last. I was nervous during the day, which seemed to drag tediously, and several times it was remarked of me that I seemed abstracted and ill at ease, but I held my peace. Night came cold and clear, and the stars shone brighter than usual, I thought. It was a sharp contrast to the night of a year ago. I took an early supper, for which I had no appetite, after which I strolled aimlessly about the streets, revolving how I should put in the time till ten o'clock, when I was to call upon my friend. I decided to go to the theatre, and to the theatre I went. The play was spectacular, "Aladdin; or, The Wonderful Lamp." The entertainment, to me, was a flat failure, for I was busy with my thoughts, and it was not long until my thoughts were busy with me, and I found myself attempting to answer a series of questions that finally became embarrassing. "Why did you make an appointment for ten o'clock instead of eight, if you wished to keep away from your apartments?" I hadn't thought of that before; it was stupid to a degree, if not ill-mannered, and I frankly admitted as much. "Why did you make an appointment at all, in the face of the fact that you not only expected a visitor, but were anxious to meet him?" This was easily answered: Because I did not wish to yield to what struck me as superstition. "But do you expect to extend your call until morning?" Well, no, I hadn't thought or arranged to do so. "Well, then, what is to prevent your expected guest from awaiting your return? Or, what assurance have you that he will not encounter you in the street, under circumstances that will provoke, or, at the least, embarrass you?" None whatever. "Then what have you gained by your stupid perversity?" Nothing, beyond the assertion of my own individuality. "Why not go home and receive your guest in becoming style?" No; I would not do that. I had started on this course, and I would persevere in it. I would be consistent. And so I persisted, at least until nine o'clock, when I quit the theatre in sullen dejection, and went home to make some slight preparation for my evening call.

With my latch-key I let myself into the front door of the apartment house wherein I lodged, closing and locking it again, walked through the hall, up the staircase, and paused on the threshold of my room, wondering what I would find inside. Opening the door I entered,

leaving it open behind me so that the light from the hallway would shine into the room, which was dark, and there was no transom above the door. The grate fire had caked into a solid mass of charred bituminous coal, which shed no illumination beyond a faint red glow at the bottom, showing that it was barely alive, and no more. I struck a match on the under side of the mantel shelf, and as I lit the gas I heard the click of the door latch. I turned instantly; the door had been gently closed by some unknown force if not by unseen hands, for there was no breath of air stirring. This preternatural interference was not pleasant, for I had hoped in the event of another visit from my friend, if friend he was, that he would bring no uncanny or ghostly manifestation to disturb me. I looked at the clock; the index pointed to half past nine. I glanced about the room; it was orderly, everything in proper position, even to the arm chair that I had been wont to place for my nondescript visitor. It was time to be going, so I turned to the dressing case, brushed my hair, put on a clean scarf, and moved toward the wash-stand, which stood in a little alcove on the opposite side of the room. My self-command well-nigh deserted me as I did so, for there, in the arm chair that a moment before was empty, sat my guest of a year ago, facing me with placid features! The room began to revolve, a faint, sick feeling came over me, and I reeled into the first convenient chair, and covered my face with my hands. This depression lasted but an instant, however, and as I recovered self-possession, I felt or fancied I felt a pair of penetrating eyes fixed upon me with the same mild, searching gaze I remembered so well. I ventured to look up; sure enough, there they were, the beaming eyes, and there was he! Rising from his chair, he towered up to his full height, smiled pleasantly, and with a slight inclination of the head, murmured: "Permit me to wish you good-evening; I am profoundly glad to meet you again."

It was a full minute before I could muster courage to answer: "I wish I could say as much for myself."

"And why should you not?" he said, gently and courteously; "you have realized, for the past six months, that I would return; more than that—you have known for some time the very day and almost the exact hour of my coming, have even wished for it, and, in the fact of all this I find you preparing to evade the requirements of common hospitality; are you doing either me or yourself justice?"

I was nettled at the knowledge he displayed of my movements, and of my very thoughts; my old stubbornness asserted itself, and I was rude enough to reply: "Perhaps it is as you say; at all events, I am obligated to keep an engagement, and with your permission will now retire."

It was curious to mark the effect of this speech upon the intruder. He immediately became grave, reached quietly into an inner pocket of his coat, drew thence the same glittering, mysterious knife that had so terrified and bewildered me a year before, and looking me steadily in the eye, said, coldly, yet with a certain tone of sadness: "Well,

I will not grant permission. It is unpleasant to resort to this style of argument, but I do it to save time and controversy."

I stepped back in terror, and reached for the old-fashioned bell-cord, with the heavy tassel at the end, that depended from the ceiling, and was on the point of grasping and giving it a vigorous pull.

"Not so fast, if you please," he said, sternly, as he stepped forward and gave the knife a rapid swish through the air above my head, causing the cord to fall in a tangle about my hand, cut cleanly, high above my reach!

I gazed in dumb stupor at the rope about my hand, and raised my eyes to the remnant above. That was motionless; there was not the slightest perceptible vibration, such as would naturally be expected. I turned to look at my guest; he had resumed his seat, and had also regained his pleasant expression, but he still held the knife in his hand with his arm extended, at rest, upon the table, which stood upon his right.

"Let us have an end to this folly," he said; "think a moment and you will see that you are in fault. Your error we can rectify easily, and then to business. Let me first show you the futility of trying to escape this interview, and then we will proceed to work, for time presses, and there is much to do." Having delivered this remark, he detached a single silvery hair from his head, blew it from his fingers, and let it float gently upon the upturned edge of the knife, which was still resting on the table. The hair was divided as readily as had been the bell-cord. I was transfixed with astonishment, for he had evidently aimed to exhibit the quality of the blade, though he made no allusion to thefeat, but smilingly went on with his discourse: "It is just a year ago tonight since we first met. Upon that occasion you made an agreement with me which you are in honor bound to keep, and—" here he paused as if to note the effect of his words upon me, then added significantly—"will keep. I have been at some pains to impress upon your mind the fact that I would be here tonight. You responded, and knew that I was coming, and yet, in obedience to a silly whim, deliberately made a meaningless engagement with no other purpose than to violate a solemn obligation. I now insist that you keep your prior engagement with me, but I do not wish that you should be rude to your friend, so you would better write him a polite note excusing yourself, and dispatch it at once."

I saw that he was right, and that there was no shadow of justification for my conduct, or at least, I was subdued by his presence, so I wrote the note without delay, and was casting about for some way to send it, when he said: "Fold it, seal it, and address it; you seem to forget what is proper." Mechanically I did as he directed, without thinking what I was doing, and handed it to him. He took it naturally, glanced at the superscription, went to the door which, without turning the key, he opened slightly, and handed the billet as if to some messenger who seemed to be in waiting outside—then closed and locked the door. Turning toward we with the apparent object of seeing if

I was looking, he deftly drew his knife twice across the front of the door-knob, making a deep cross, and then deposited the knife in his pocket, and resumed his seat.

(*I noted afterward that the door-knob, which was of solid metal, was cut deeply, as though made of putty.*)

As soon as he was comfortably seated he resumed the conversation: "Now that we have settled the preliminaries, let me ask if you remember what I required of you a year ago?" I thought that I did. "Please repeat it; I wish to make sure that you do, then we will start fair."

"In the first place, you were to present me with a manuscript—"

"Hardly correct," he interrupted; "I was to acquaint you with a narrative which is already in manuscript, acquaint you with it, read it to you, if you preferred not to read it to me—"

"I beg your pardon," I answered; "that is correct. You were to read the manuscript to me, and during the reading I was to interpose such comments, remarks, or objections, as seemed proper; to embody as interludes, in the manuscript or affix thereto, as my own interpolations, however, and not as part of the original."

"Very good," he replied; "you have the idea exactly; proceed."

"I agreed that when the reading had been completed, I would seal the complete manuscript securely, deposit it in some safe place, there to remain for thirty years, when it must be published."

"Just so," he answered; "we understand each other. Before we proceed further, however, can you think of any point on which you need enlightenment? If so, ask such questions as you choose, and I will answer them."

I thought for a moment, but no query occurred to me; after a pause he said: "Well, if you think of nothing now, perhaps hereafter questions will occur to you which you can ask; but as it is late, and you are tired, we will not commence now. I shall see you just one week from tonight, when we will begin. From that time on, we shall follow the subject as rapidly as you choose, but see to it that you make no engagements to interfere with our work, for I shall be more exacting in the future." I promised, and he arose to go. A sudden impulse seized me, and I said: "May I ask one question?"

"Certainly."

"What shall I call you?"

"Why call me aught? It is not necessary in addressing each other that any name be used."

"But what are you?" I persisted.

A pained expression for an instant rested upon his face, and he said, sadly, pausing between the words: "I-Am-the-Man-Who-Did-It."

"Did what?"

"Ask not; the manuscript will tell you. Be content, Llewellyn, and remember this that I-Am-the-Man."

So saying he bade me good-night, opened the door, and disappeared down the broad staircase.

One week thereafter he appeared promptly, seated himself, and producing a roll of manuscript, handed it to me, saying: "I am listening; you may begin to read."

On examination I found each page to be somewhat larger than a sheet of letter paper, with the written matter occupying a much smaller space, so as to leave a wide white border. One hundred pages were in the package. The last sentence ending abruptly indicated that my guest did not expect to complete his task in one evening, and, I may anticipate by saying that with each successive interview he drew about the same amount of manuscript from his bosom. Upon attempting to read the writing I at first found myself puzzled by a style of chirography very peculiar and characteristic, but execrably bad. Vainly did I attempt to read it; even the opening sentence was not deciphered without long inspection and great difficulty.

The old man, to whom I had promised that I would fulfill the task, observing my discomfiture, relieved me of the charge, and without a word of introduction, read fluently as follows:

*Continued in the November Live Forever*

#### PRESS ONWARD

*Only while in the Earth can seed develop and yield its fruit in the course of time. Only while in the body can Mind weave the garment in which it will dwell Immortal.*

*Hast thou not entered the path which leads to light? Then come what may, press onward, till nothing stands between the unveiled Truth and Thee.*

—*Libra.*

#### SEEK YOUR SOUL

*If thou ask again—What is to be done? Allow me to reply: "By Thee, for the present, almost nothing. Thou there, the thing for thee to do is, if possible, to cease to be a hollow sounding-shell of hearsays, Egoisms, purblind dilettantisms, and become, were it on the infinitely small scale, a faithful discerning Soul."*

*Thou shalt descend into thy Inner Man, and see if there be any traces of a Soul there; till then there can be nothing done.*

—*Carlyle.*

# Magic and Sorcery

SEMAJ NEDRAC

*"Seeing, I capture  
Glories which blinded Thought;  
My Ears have caught  
Echoes of senseless rapture.  
Listen! I praise  
God with the God in Me.  
How may this be?  
Mind answers not, but Obeys.*

**W**OMAN is the physical avenue through which God manifests. She is the wonder worker of the World. She is the Creative Magician of the Ages. The Destiny of the Race throughout the Ages of the Past and the Countless Aeons to come lies in the hollow of her hand.

Man is merely the Tool she uses to carve out the Pathway to the Ultimate.

Woman is Imagination incarnate.

All Things in Heaven and Earth yield to the Imagination.

If a pregnant woman forms an image in her mind and projects it by her desire, it will impress itself on the body of the child.

If a woman in her Imagination strongly conceives of a certain thing, and then puts her hand upon her knee, the Image of the Thing will appear on the *knee of the child*.

Her Creative Imagination puts forth the Edict. Her Will, the painter, inscribes the picture.

Wherever falls the touch of her hand, there will the Image of her creative thought be made manifest.

Imagination is King.

A dying man seriously desiring that another person die with him, may, by the force of his Imagination draw a Menstrum from the dead body forming a Corpus.

This Corpus may be projected by the impulse given it by the Thought of the Dying Man toward the other, *and that other one will die!*

An Evil woman dying of puerperal fever, should she conceive the Desire that the whole world die with her, might cause an epidemic as a consequence of her powerfully poisonous Imagination.

It is recognized by the Medical profession that the corpses of

women who have died of puerperal fevers are extremely infectious and dissecting wounds received in such cases are especially dangerous.

The invisible mind substance or Occult Force may draw contagion from the poisonous body and spread it by the power of an evil Will.

The Six Rulers of the Imagination and consequently of the World of Man are Six States of Mind:

Fear,  
Terror,  
Passion,

Desire,  
Envy,  
Joy.

*As the mind of Man is the Microcosmic Counterpart of the Universal Mind, the antitypes of these states are also active in the Imagination of the World, and the Thought of Man acts upon the latter as the latter acts upon Him.*

### GOVERN THY IMAGINATION

A TTEMPT to grasp the Spirit by the Power of the Spirit.

Do not attempt to grasp the Spirit by the power of speculative imagination.

Feel the Truth with your Soul without reasoning about it from an objective standpoint.

Realize the Truth by being one with the Truth.

Do not examine it as you would something strange and separate from Yourself.

Man is a Twofold Being and when he acts as a Divine Being should act, he is a True Man.

If he feels and acts as an Animal, then he is an Animal manifesting the mental characteristics of the Animal Kingdom.

An exalted Imagination operating within the Sphere of Goodness elevates him to the First Triad, that Super-Celestial world of Pure White Light, the Source of Life and Dynamic Power.

A low Imagination operating within the Sphere of Vulgar animalism drags him down and plunges him into the Tenth Sephiroth, the World of Darkness and the Abode of Misery and Evil.

The Spirit is the Master.

Imagination is the Tool.

The Body is the Plastic Material.

Imagination is the power by which the Will forms sidereal Entities out of Thoughts.

Imagination is not Fancy.

Fancy is the cornerstone of Superstition and Folly.

The Imagination of Man becomes pregnant through Desire and gives birth to Deeds.

By the regulation and education of the Imagination, man may come into contact with spirits and learn of their wisdom.

Spirits desiring to act upon Man, operate on his Imagination and Cause him to Dream.

During sleep the Sidereal Man may, by the power of Imagination, be sent out of the Physical Form to act for some given purpose.

No place is too far for the Imagination to go, and the Imagination of one man may impress that of another, wherever it reaches. This power utilized for a good purpose is Magic.

Utilized for a bad purpose is Sorcery.

Spirits are Essential, visible, tangible and sensitive in relation to other Spirits.

They stand in similar relation one to the other as physical bodies to other physical bodies.

Spirits speak with each other through the Will, not through audible speech.

The Sidereal Man, a Spirit, during sleep, travelling the Psychic Planes, meets many other Spirits, incarnated and disincarnated. They act on each other as two human beings act if they meet.

An Adept in whom spiritual consciousness is the normal state, remembers all after his return to the Physical Body.

You can by the Exercise of the Will, meet and influence another during Sleep.

Many people are injured in Health by the malific exercise of this Power on the part of an enemy.

Upon this Law of Nature is based the possibility of witchcraft and sorcery.

*Remember that other Law of Reaction,*

If your Purpose be Evil—terrible will be the reactive effect of that Evil Purpose.

The exercise of True Magic requires a Strong Faith in the Omnipotent Power of All Good.

*True Magic power consists in true faith but true faith rests in Spiritual Knowledge, and without that kind of Knowledge there can be no Faith.*

**I**MAGINATION is the beginning of the Corpus of a Form and guides the process of its growth.

The Will is a dissolving power, enabling the Body to become impregnated by the “tinctura” of the Imagination.

Man attains Wisdom by uniting his Mind with the Universal Mind.

This End attained, and the lower realm of Nature is subject to Him, and the Powers of Heaven are his Aids.

Heaven is the Servant of Wisdom.

The uniting of Finite Mind with Universal Mind is accomplished, not by exerting your own Self-Will, but by surrendering to the Divine Will within.

*Oh God! Thy Will be Done on Earth as it is in Heaven.*

This is the hourly prayer of the Magi.

This Thought is the constant aspiration of his Soul and the inspiration of his Every act.

# Time

PARAMADRA



IME is the most paradoxical and indefinable of words. What is Time? Where is it? When is it? Why is it? Time is indefinable in every one of the above aspects. Nobody knows where it is, what it is, when it is, or why it is.

It has no definable point from which to reason. It passes before our minds in an incessant stream of experience, leaving memories that are as indefinable as Time itself.

The Present becomes the Past even before we can conjure up words in an attempt to analyze it. Time does not exist in reality. It is not a physical thing, yet it measures all material things and is itself the nuclei of all expressions of life.

It is born and dies, even with a more rapid vibration than the rays of sunlight strike the earth. Time exists only in the imagination.

Time covers up the creations of Nature and exposes the errors of past generations. It discloses the truth of the great principle of the Universe, but is itself buried in the impenetrable labyrinth of Wisdom.

Time had no beginning, can have no end. It does not begin and it does not end, therefore it is not comprehensible.

Time travels with the speed of lightning when heralding pleasant experiences, and lingers with the heavy slow tread of an elephant when administering pain.

Time hastens its steps in expectation of Evil and becomes a laggard in anticipation of Joy.

In Youth it is slow and in Age it is fast.

Time is the most generous of benefactors to those who utilize every fleeting moment, but turns to a relentless executioner in the hands of those who waste it.

Time gives us all we have and takes from us all that we might have. Time changes everything. By its relentless power, the youth becomes the decrepit old man and the blushing maiden becomes the grandmother.

Hope becomes realization and realization fades into indifference; indifference becomes despair and Death ends everything that was born. Time only expresses the span of development between the cradle and the grave. All is lost in Time.

Time is the mark of progress, and the beginning of retrogression, even before you have time to think. The stream of Time is laden with ideas that drop into the conscious soul with the rapidity of light and grow or fade away with their reception of Love and Hate.

Time speaks the language of the unknowable, and reaches unto the indefinable regions of the Infinite.

Time is soundless, yet roars with the voice of thunder, is formless yet composed of all the elements, motionless yet having all action, placeless and existing everywhere, inert yet possessing all power.

Time is the substance of all things and the parent of life itself.

It has no birth or death. Even while it exists it expires and no cognition of the human brain can define the span of its life.

Thought itself is composed of Time and as Thought is the nucleus of our dreams so all the accumulated wisdom of the ages passes before the soul that consciously exists in the silence.

Time is the fourth dimension of space and is the stuff Memory is made of.

The sands of the shore and the numberless drops of water in the sea testify to the steady vibration of Time in creative unfoldment.

Time does not come and it does not go, therefore it is just where it is.

Youth wastes it and the aged hoard it, the one is powerless to recall it and the other is powerless to hold. No living or physical person or thing can arrest the flight of Time.

Earth is but one of the testimonials of the growth of Time. All the infinite hosts of heaven, the suns, moons and stars have been conceived in the Womb of Time and born into physical existence, placed in their orbits of motion and will perish even while Time is yet young.

Time is the nuclei of harmony. Even the spheres in their orbits make music that only the soul perfectly conceived in Time can produce for the pleasure of the physical senses.

Time marks the rhythm of the perfect heart. One's breath is measured by Time and Heaven is but a soul suspended between Time and Eternity in perfect poise between the Past and Present, the Here and There that knows not of any change.

Time marks the center of equilibrium, where exists a true comprehension of the Infinite. Those who are oblivious to the flight of Time become immune to its ravages and live forever.

Ne Plus Ultra.



# Evolutionary Sociology

EDMUND NORTON

“ THINK, therefore, I am,” said an eminent philosopher. This is a foundation postulate that we can, I believe, all accept without question. By casuistic methods, sophistries and tricks of logic, however, we can prove our own non-existence, and starting from nothing end in nowhere.

I breathe, therefore I act. Thinking, like breathing, implies an action and an actor, a function and an organ, a process and a product.

The brain is as necessary to thinking as are the lungs to breathing; but, neither of the actions are substances—though they may, and do, both result in products, each after its kind.

Dissolved tartaric acid and carbonate of soda united in water will result in a chemical action, the destruction of both the original compounds, the production of carbonic-dioxide and a residue that is neither tartaric acid nor carbonate of soda. Our own use of the glasses has improved an organ—for this inorganic chemical action—that is not provided in Nature. Yet thinking, breathing and this chemical action, are all related, and are but different manifestations of the Infinite Phenomenon which we term Energy.

## *We Are Expressions of Divine Energy*

Arriving at Consciousness, we find ourselves lonely sentinels gazing out from our town centres upon an Infinite Universe; while a limitless Universe surrounding us is ever acting upon us through our senses.

We, as living alembics, receive innumerable rays of this energy, transmutations take place, and we send them forth again to act upon the external universe. We find that “Action is the Law of Life; Inaction is the Law of Death—if it is not death itself.” We are, in a sense, ganglions or relays of volitional energy—acted upon and acting upon; drawing to ourselves certain forms of force and sending them out again upon their eternal mission—modified by our Reason and our Will.

We are astounded by the thunder’s roar and immediately shake our rattle and listen to hear if we have reproduced it. We wonder at the lightning’s glory and strike matches and play with fire to imitate

it. We shoot the firecracker to reproduce both—created and creating. We are hit upon the head by something hard and our rebounding anger strikes back again—action and re-action. We are hungry and eat. When satisfied we feed the cat with the surplus.

We long for sympathy till the beloved caress of a fond mother soothes us and we pat the dog and give a cherished doll to a weeping playmate. With longing ineffable we seek our mate and complement, and, when found, we, in the fullness of our joy, beam our pleasure on the world about us and are glad to see others do likewise—egoism and altruism. Sympathy is born of suffering because it tunes our being to finer sensibilities that are more keenly shocked at discord. When our soul cries out in agony to the Infinite Harmony, it is tuned alone to “the still small Voice” that brings a peace that passeth understanding. The earthquake’s shock and thunder’s roll has but small meaning to us then, and straightaway we go and tell our brothers, that they, too, may be partakers of the Divine Joy.

The sponge that absorbs all and gives forth nothing, has no vibratory power and is a poor transmitter. The telegraphic sounder that is not tensioned to the right pitch may receive enough lightning to burn it to a char, but it will never send a message.

#### *An Eternal Play of Forces*

Thus, in glancing at the question but slightly, we see an eternal play of forces—action, reaction, interaction; forming, conforming, reforming, deforming but never ceasing; and in it all, man is but a passing mode of motion—a medium and transmitter of this eternal Energy.

Figuratively, he is an atom that, in conjunction with other atoms, forms the molecule of the family the universal aggregation of which makes the great organism known as Society, Mankind or the Race. Sociology is the study of the laws governing this organism.

The difference between man, on the one hand, and inorganic matter and the lower forms of organized life on the other, is: Man is a self-conscious entity, possessing reasoning powers, whereby he can discriminate, and a force-directing will by which he can mold and modify, retard or accelerate and transmute all the forces of his environment—within certain limitations.

It is well that we should recognize these limitations. While it is true that a David of Virtue may slay a Goliath of Vice; it is also true that the bullet of a diminutive coward may destroy the life of the bravest intellectual and moral giant. The last straw will break the back of the strongest camel. The Arbitrator of Europe and the greatest military genius of his age died a helpless wreck on St. Helena. A chill wind killed Washington, while the bullet of a man deranged destroyed the life of Lincoln, one of the greatest humanitarians of the centuries. Infinite knowledge and Infinite will might give us Infinite power; but that can only come when we cease to be finite beings.

*Speculative Philosophy Often a Cheat*

Any speculative philosophy that cheats us into believing that it is possible to be more than part of the Infinite is naught but a seductive will-o'-the-wisp leading into the Swamps of Despair. It is well, and it is necessary, that every mind so constituted should seek in every direction available to measure its powers and limitations and find their practical utilities; but, we should not study chemistry so intensely as to see nothing in the Universe but a huge retort in which all matter is being distilled. It is unnecessary to study entomology so closely that the Universe becomes to us nothing but a gigantic bug; nor should we follow the great and beautiful truths of Spiritualism in its higher sense, so far as to see nothing but spirit forms and manifestations lest we run the risk of the fable astrologer, who, gazing at the stars, fell into the well.

In answer to your mental question as to what this has to do with Evolutionary Sociology let me suggest that we are trying to condense into an hour's paper a many-volume subject of which this is offered as simply a fragmentary suggestion.

If we should carefully read Plato's "Republic"—Latinized and Anglicized in More's "Utopia," Americanized in Bellamy's "Looking Backward" and Gronlund's "Co-operative Commonwealth," added to Blatchford's "Merry England," we would begin to dream correctly. Dove's "Law of Human Progression," Kidd's "Social Evolution" and Ferguson's "Religion of Democracy" will clarify our dream; while a thorough digestion and assimilation of the works of that master-sociologist of the age—Henry George—will round out our knowledge. Then we will comprehend why New Thought societies are seeking answers to apparently unexplainable questions; we will appreciate why, as Sidney Smith said: The round plugs in square holes, the triangular plugs in oblong holes—in truth, a place for everything and everything in—the wrong place.

*"New" Beliefs Not Really New*

In all ages and among all men there have been Divinely inspired Souls to whom all the so-called New Thought of our time would appear as ancient and self-evident truth. Therefore, in speaking of New Thought, we simply mean Eternal Truth that is gaining modern credence among a large mass of thinking people.

The "Old Thought" in regard to Creation was that some personal being, some extra-cosmic Deity, took a large mass of nothing and molded it into an Earth for which He made a big light for its daytime and a "lesser light" for its night. This Earth was flat and the Universe made for its accompaniment.

Galileo and Copernicus dreamed differently and Columbus and Magellan realized these dreams by demonstrations which Newton and Laplace, with numerous others, further strengthened and perfected.

They found the Earth a comparatively insignificant atom—small among its associate planets—revolving about its central Sun which,

itself, was a small speck among hundreds of thousands of others in a firmament that is one of a hundred and twenty thousand other nebulous masses that astronomer Ball says are visible to the telescopic eye—all swinging by a law that knows no mutation.

#### *Evolution Supplants Orthodoxy*

Evolution has taken the place of orthodox Creation. Our ancient and stupid conception of a savage, captious and capricious Deity has fallen before the New Thought of a Divine, supreme and beneficent Intelligence all pervading and eternal, whose laws are ever-acting and irrevocable, and whose chief attributes are Justice and Love.

The old conception of inspired writers being a few selected human phonographs or reporting secretaries into which a vengeful and jealous Deity spoke His commands gives place to the Divine Fact that all Truth comes from God and that every being who breathes in a truth is thereby inspired.

The old physiology and medicine with its body taken on at birth, carried through life, and resurrected after death—with its stagnant blood, has ceased to exist. The new blood circulates. The new body is taken on continuously. We are passing modes of motion and the spirit clothes, disrobes and reclothes itself constantly. Disease is inharmony with Divine Law—no longer demons to be exorcised by incantations.

In the New Education children are no longer phonographic parrots into which we may speak formulas that will repeat themselves on touching the button. They are organized bundles of propensities and powers that should be drawn out, developed and allowed to grow.

In the New Science light, heat, sound, electricity and color are no longer things but motion—they are modified vibrations. Form alone is destroyed—passing ceaseless change; matter and energy are indestructible.

Thus we see that the Universe is instinct with light, life and action. Every particle of matter, atoms, molecules, man, worlds, suns, systems and firmaments, are but mediums of Energy. They are positive and negative, anode and cathode, receiving and sending. They are effects and causes, parts and parcels of the Infinite material phenomena which are but the habiliments of the Thoughts of God.

#### *The Conqueror*

*The greatest conqueror is he who overcomes the enemy without a blow.*

—*Chinese Proverb.*

# The Reflections OF Don Rathborn

*Being a record of personal comment by a man whose cynical outlook on Life reflects a mental condition of unique interest to the Psychologist. The Student of Right Thinking will be keenly interested in looking into the Mirror of Rathborn's Mind and seeing therein the distorted reflection of life's registration. However like a vein of Gold in Ebony, there occur statements and meditative comments that indicate very plainly the impress of the Higher Self twisting aside the Illusions of Experience and for a flashing moment putting forth an expression of its True Self.*

**H**E ANCIENTS held their orgies in the face of the public. Moderns are more secretive but not more virtuous. Instead of staging Saturnalias in which entire cities riot forth in vicious debauchery, there are Private parties just as rotten as Rome.

\* \* \* \* \*

I STAND in the Valley of dreadful Silence and Darkness—unafraid—for I Know that Love is unconquerable, and Love is the Essence of the Universe.

\* \* \* \* \*

WHEN a woman is opposed she is determined. My dear fellow, if you have a difficult wife apply this formula and you have solved the problem.

\* \* \* \* \*

A MAN disappointed in love is almost as big a dunce as one who finds his affections rewarded. In both events his chief characteristic seems to be a sort of Stupid Eagerness. If he doesn't stumble on the doorsill, he trips over his own heels.

\* \* \* \* \*

ONE of the few Elevating things Civilization seems to have accomplished is to discredit the use of muscles in courtship. However, any woman will tell you that her suitor is always eager to give her a private exhibition of his muscular development. He forgets that in this respect the nigger is his equal and any jackass his superior.

LIVE FOREVER

EVERY MAN has a chord that vibrates inevitably to one particular message sent through the perceptions,—the sight of a drop of dew on a flower, the scent of a rose, the light laughter of a woman heard in the darkness, or the glimmer of moonlight on the water.

\* \* \* \* \*

BRAVERY in a Man or Woman exacts the tribute of the World. Even the coward realizes that in the hour of peril there is no help but courage. This is a scrap of Cosmic Knowledge, for the cornered rat—fights. It has been said, "A scorpion in a corner stings himself to death. A coward blames the Gods,—they laugh and let him die. A brave man goes forward."

\* \* \* \* \*

PERSONALLY I avoid hospitals and cemeteries. They give me the impression that Life is a dismal procession of Cradles and Coffins. On the average the curtain of Life rises on a wail and drops on the same vocalization.

\* \* \* \* \*

AFTER we have run the gamut of Society, we sit in the Ashes of our loneliness and realize that all that is worth keeping is the faith of a Friend.

\* \* \* \* \*

WHAT is gone and is past help, should be past grief. Why "burden your remembrance with the heaviness that is gone?" Why back-track? Why make continuous mental pilgrimages to your Mecca of Ten Thousand Sorrows? Live in the Eternal Now.

\* \* \* \* \*

A BALL ROOM is an imposition occupied on the whole by perambulating Mannequins advertising the latest imbecilities in dress and is also the favorite resort of the genus "Wall-flower"—a row of women, for all the world like vultures watching on the Tower of Silence.

\* \* \* \* \*

THINGS are expressed by facts, and facts are definite. People are expressed by Opinion, and there is nothing definite about Opinion, except that it is as shifting as the sands of the sea.

\* \* \* \* \*

LET US live vividly every hour of today. Let us remember that even today is late to begin, and that *Wise is the man who has lived yesterday.*

\* \* \* \* \*

ALL dissipated girls are sleek and slim. Few women, if any grow fat on dissipation.

\* \* \* \* \*

IT IS very well known and continually repeated by all types of writers, especially police reporters, that a man can have no foe so deadly as the woman whose love he has not accepted with respect. Remember friend Shakespeare—"Hell hath no fury like a woman scorned."

YOUR modern Cavalier, much as he loves money, would really rather lose his pocketbook than his life. In our ways of life, the banker's approval has displaced the Pope's pardon. Today nobody can lose a fellow's "honor" for him but his wife, and being thoroughly civilized he brings suit to recover damages for alienated affections—that is if his rival has anything worth going after. How times change!

\* \* \* \* \*

A Woman's angry tongue runs on and on. She knoweth not what she says and does not care. A hurt woman always spins a false, fast, mocking story—unless she weeps forgiven on the man's breast. Then with telling how good she is going to be, and how dutiful, she spins a more false story.

\* \* \* \* \*

MOST Men and all Women love flattery, but only the very young and the pitifully faded take it seriously. To the Wise Girl, it is pleasant Music finished when the sound stops and remembered for the tune and not the player.

\* \* \* \* \*

IT HAS BEEN WRITTEN that a woman without humor is an annoyance; she is as a mouse nibbling in the night, or as the touch of wet velvet. Verily, she is as a cigar whose wrapper is torn and the air leaketh therein; *nothing can mend her.*

\* \* \* \* \*

THERE is something mysterious abroad in the world today. Whispers from the Unseen. A tendency to regeneration operating even in the underworld. In the last few hours a strange thing has happened—I have come to a blinding realization of the Presence of God.

\* \* \* \* \*

### FORGET

*When a Woman breaketh her heart, when disaster befalleth her love, she entereth the House of Memory and shutteth the door behind her; but if a man slayeth his hope, he shutteth the door also, but he departeth. Do thou also my Daughter.*

—*Tablets of Methuselah.*

# One Thousand Years Ago

CHAS. G. LELAND

*This poem, embodying the idea of Reincarnation, has been regarded as the most romantically beautiful expression of continued love throughout a series of repeated lives, that has ever appeared in any language.*

**T**HOU and I in spirit land  
One thousand years ago,  
Watched the waves beat on the strand  
Ceaseless ebb and flow,  
Vowed to love and ever love  
One thousand years ago.

**T**HOU and I in greenwood shade  
Nine hundred years ago,  
Heard the wild dove in the glade  
Murmuring soft and low,  
Vowed to love for evermore  
Nine hundred years ago.

**T**HOU and I in yonder star  
Eight hundred years ago,  
Saw strange forms of light afar  
In wildest beauty glow.  
All things change, but love endures  
Now as long ago.

**T**HOU and I in Norman halls  
Seven hundred years ago,  
Heard the warden on the walls  
Loud his trumpets blow,  
“*Ton amors sera tojors*”  
Seven hundred years ago.

**T**HOU and I in Germany,  
Six hundred years ago,  
Then I bound the red cross on,  
“True love, I must go,  
But we part to meet again  
In the endless flow.”

LIVE FOREVER

THOU and I on Syrian plains  
    Five hundred years ago,  
Felt the wildfire in our veins  
    To a fever glow,  
All things die, but love lives on  
    Now as long ago.

THOU and I in shadow land,  
    Four hundred years ago,  
Saw strange flowers bloom on the strand,  
    Heard strange breezes blow.  
In the ideal, love is real,  
    This alone I know.

THOU and I in Italy  
    Three hundred years ago,  
Lived in faith and died for God,  
    Felt the fagots glow.  
Ever new and ever true,  
    Three hundred years ago.

THOU and I on Southern seas  
    Two hundred years ago,  
Felt the perfumed even breeze,  
    Spoke in Spanish by the trees,  
Had no care or woe.  
Life went dreamily in song,  
    Two hundred years ago.

THOU and I 'mid Northern snows  
    One hundred years ago,  
Led the iron silent life  
    And were glad to flow  
Onward into changing death,  
    One hundred years ago.

THOU and I but yesterday  
    Met in fashion's show.  
Love, did you remember me,  
    Love of long ago?  
Yes, we kept the fond oath sworn  
    One thousand years ago.

# The Editorial Divan

JAMES HERAUD CARDEN

*You are welcome to this Council Chamber if you agree with Euripedes that "the language of truth is simple"; if you are content to believe with Pascal that "the Universe is an infinite sphere, the centre of which is everywhere, and the circumference nowhere"; if you subscribe to Emerson's philosophy of conduct that "Sacred Courage indicates that a man loves an idea better than all things in the world, that he is aiming neither at self or comfort, but will venture all to put in act the invisible Thought in his mind."*

*It has been written: "For the Thinker the world is a thought, for the Wit an image, for the Enthusiast a dream, for the Inquirer, Truth." The Thinker, the Wit, the Enthusiast, the Inquirer,—indeed you are all welcome.*

## Be Sane

The novice beginning the Study of Mentalism, very soon arrives at the conclusion that Mind is Supreme.

The next step in his evolution is the profound conviction that *all is Mind*. From this point, as a rule, he takes the bit in his teeth, runs amuck, and plunges into Physical disaster.

We cannot too often emphasize the fact that Mind and Matter are One. Matter is condensed Mind in action.

The tiniest blood cell in your body is an individual entity, living, breathing, thinking, functioning.

Your entire Body is merely Mind moulded to a Form and expressing itself in Action.

*All is Mind, but there is nothing in this statement that justifies you in casting your physiology aside, in ignoring your biological Chemistry, in repudiating Hygienes, in eliminating Medicinal treatment when sick.*

Theoretically Medicine is unnecessary, practically we make mistakes, and corrective assistance is an obvious necessity.

That Mentalist is a plain Fool, who having cut himself with a dirty, rusty piece of tin fails to make use of an antiseptic.

There is supreme virtue in Castor-Oil in a case of costiveness.

Should a rattlesnake bury his fangs in your leg, a sharp knife and a tablespoonful of Bicarbonate of Soda are worth a thousand mental suggestions and a life time of Metaphysics.

The Truth is, the antiseptic, the castor-oil, the sharp knife and the bicarbonate of soda, in each instance, is Mind in action directed to a cure.

## The Occult Student

NSCRIBED in a certain place in the Occult Lodges is the maxim handed down the centuries by the Adepts of old. "Know—Will—Dare—Keep Silent," and in the "Book of Instructions" given to the Novitiate appears the following Rule of Life which all are enjoined to follow. "Right Thought—Right Feeling—Right Speech—Right Action—Right Living."

If you aspire to the powers of the Adepts you must follow their methods and live their life.

The student of Occultism must remember that at the root of all occult interpretation lies the Doctrine of Correspondences, that Universal Law which binds the Microcosm to the Macrocosm as an Effect to its antecedent Cause.

The real Occultist distinguishes always between Occultism and Mediumism, between the voluntary conscious effort of the trained intellect and the automatic functioning of the natural sensitive.

The Occultist applies himself intelligently and continuously to the understanding of the hidden forces in Nature and to the laws of the Interior World.

The end he has in view is the conscious co-operation with Nature and the Spiritual Intelligence in the production of effects of service to himself and to his fellow beings.

## Physical Immortality

**M**AN dies because of his ignorance.

Physical immortality is your birthright. The only question is, "*Do you want to live Forever?*" The habit of dying is a bad habit of no value except to Undertakers.

The constant waste of physical life is balanced by a constant renewal through the process of breathing, eating and exercise.

This biological balance continues usually until middle age and then comes the decline.

The Waste begins to over-balance the Renewal.

Old age or, in other words, Mental and Physical Constipation sets in and the final result is what we call Death.

What happens at Middle Age to destroy the biological balance?  
Something happens. *What is that Something?*

The trouble is, "We have been eating of the unripe fruit of the tree of knowledge. But there is death in that. If we were to take the known principles of physical culture, however, and apply them in the dimension of the human mind, there seems to be no reason why we might not conquer death."

"The dimension of the human mind"—what is meant by that? Just this. There are three distinct dimensions of life, the vegetable or chemical, the animal or space-binding, and the human or the time-binding dimension. The human has all three dimensions just as a cube has surfaces and lines; but anything that happens to the cube must happen in the third dimension. You can't add a surface to it or take away a line. Human life is distinctly a problem of the human mind and it can never be solved by mere animal culture.

"If we could grasp the principle of how exercise builds tissue, and apply that principle in the dimension of the human mind, we might become enlightened.

"The principle is that you must use muscle before you get it. We do before we are. This sounds paradoxical, but it is scientific truth. It can not be refuted. We don't walk because we have legs: we got legs by walking. It is equally true, although not equally recognized, that we do not think because we have brains; we got the brains we have through thinking.

"Next, the kind of physical structure we acquire will depend upon the kind of exercise we take. When the first creature decided to swim in the air instead of in the water, bird life came into existence. *When the first man decides to live forever, immortality will come into existence.* That first fish, I admit, didn't get very far, and the first man may do no better: but we can't give up the idea of immortality until somebody tries it. A lot of folks have doubtless wished for it and a lot have declared their belief in it, but few if any have yet exercised it sufficiently to bring it into existence.

"We have given too much emphasis to the statement that brain produces thought. We must go to the problem with an understanding that thought produces brain. And the kind of brain it produces depends upon the kind of thought we think. If we think that a certain poison won't hurt us, and we translate that thought into action, we will be poisoned. We can't avoid the poison by Faith; the way to avoid it is through accurate knowledge of its poisonous propensities." Erroneous Thinking Means Death.

*We have quoted from the article, "Let's Abolish Death," by Chas. W. Wood, appearing in the September and October issue of the National Brain Power Monthly Magazine.*

*We earnestly urge our readers to obtain the September and October copies of the above magazine and begin immediately the study of the problem of Living Forever.*

 LIVE FOREVER 

*We invite your active co-operation in solving this Problem of Problems. If you have anything of constructive value to offer on this subject, the pages of this Magazine are open to your contribution.*

"Would you that spangle of Existence spend  
About the Secret—quick about it, Friend.  
A hair perhaps divides the false and true  
*And upon what prithee may Life depend,*

"A hair perhaps divides the false and true  
Yes; and a Single Alif were the clue  
Could you but find it—to the Treasure House  
*And peradventure to the Master too."*

### Self-Improvement

Self-improvement should be our constant, incessant aim in Life.

One of the most powerful factors in the culture of a Creative personality is the study of language.

It has been written that Language is the armory of the human of Future Conquest. How great is the Power of Language! It is the casket without price, preserving the discoveries of Science, the achievements of Art, the airy delicacy of the Poet's fancy, the electrifying eloquence of the impassioned Orator. It is the God-given instrument that records the classifications of the Savant, the sharp distinction of the Metaphysician, the vast design of the Statesman and the heaven-reaching deductions of the Philosopher." Begin this day the study of Language.

### SCIENCE

*The sciences are not sectarian. People do not persecute each other on account of disagreements in Mathematics. Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother. It is what people Do Not Know, that they persecute each other about.*



# Law and Liberty

OLIVE A. KILLIN



S long as the phenomenon, man, was looked upon as an expression of a single mental entity, no rational and satisfactory hypothesis was forthcoming to explain the inconsistencies of his nature.

It is true that the simple-minded followers of orthodoxy were satisfied in the belief that the impulses for "good" and "evil," or right and wrong, were respectively the promptings of God and the devil; but while the rational mind has long rebelled against these superstitious beliefs which ever kept man in constant fear of the vengeance of a "jealous God" and the snares of "devils damned," it has remained for Science to forever dispel from rational mind the fear of "things unseen" by revealing the plurality of man's mental elements, which, alternatively dominating the central synthetizing soul-atom, thus explain the many otherwise inexplicable changes in his character.

Centuries ago, Socrates, anticipating the advance of modern psychic science, declared that *if man knew that thinking or intellect was his real self, his real nature, and that appetites and passions are enslaving forces, he would aim at their restraint, and at the preservation of his true being and personality.* In modern advanced thought language we say that with the necessary knowledge now on hand, we can make our life practically what we desire.

Considering, then, the intellect or thinking ego of the highly conscious individual as the *real entity*, and the confederacy of brain and body cells associated with the central soul-atom as a transient, though closely connected environment, distinct from the real self, we may arrive at a clearer comprehension of the nature of the real individual, its powers, freedom and potentiality.

First, we find that while the individual has a voluntary power to initiate action, when free from the "enslaving forces" of brain and body, the selection of every volition put forth by the individual is rigidly determined by the operation of the Law of Choice upon his psychic content—by the working of that economy of Nature we know as Cosmic Sanity, which brings order from chaos and compels the conscious individual, in proportion directly as his knowledge to choose to put forth that volition which will initiate action conducive to his greatest good or lesser ill.

Through a clear understanding of this metaphysical axiom it becomes at once evident that *WILL, itself, is no more or less than the LAW OF CHOICE; it follows therefore, that the DETERMINATIONS OF THE WILL are no more or less than the OPERATIONS OF THE LAW OF CHOICE upon the psychic content of the individual.*

The individual, then, can have no direct power over the determination of the will, itself; his power extends only to the carrying out the volitions when formed.

*Thus there can be no INDIVIDUAL will, there is only the UNIVERSAL WILL—the UNIVERSAL LAW OF CHOICE.*

The so-called *will* of man—the Law of Choice—is thus shown to be the Supreme Fact of being—Omniscience, immanent in every particle of the One Substance. Thus, Divinity and Cosmic Sanity is inherent in each and all. This statement may sound like “fatalism” to those who do not clearly understand the nature and operations of will, that is, the Law of Choice. It is “fatalism” insofar as that term is rightly interpreted as an effect following in the wake of ignorance.

It is the blindness of ignorance—the lack of intelligent foresight—which causes the individual to become enmeshed in the inextricable net of a rigid and unmerciful destiny. What sane individual, knowing a certain train is to be wrecked, would travel on that train? What individual, desiring a successful career, would knowingly follow out a course of action that must inevitably lead to irretrievable ruin? Truly, sanity compels one to choose the best.

Thus in recognizing the Law of Choice—Will—as an immutable concomitant of sanity, to seek freedom from its operations, were to court insanity! The Law, itself, is perfect and the product of its operation is in accordance with the highest wisdom permitted by the intelligence of the individual.

The complete destruction of the dogma of human liberty was one of the greatest intellectual achievements of the nineteenth century; it prepared the way for the only true freedom—freedom from ignorance.

“We now know,” says Haeckel, “that each act of the will is as fatally determined by the organization of the individual and as dependent on the momentary condition of his environment as every other psychic activity. The character of the inclination was determined long ago by heredity from parents and ancestors; the determination to each particular act is an instance of adaptation to the circumstances of the moment wherein the strongest motive prevails, according to the laws which govern the statics of emotion. Ontogeny teaches us to understand the evolution of the will in the individual child. Phylogeny reveals to us the historical development of the will within the ranks of our vertebrate ancestors.”

Seeing, then, that “Character is man’s destiny”—that individual expression is only a pouring forth of that which is within its psychic

 LIVE FOREVER 

content, any attempt to change the expression of the individual must be futile which does not primarily alter the organization of his psychic content, that is, his intellect.

The only liberty is the Liberty of Intelligence.

"He is a freedman whom Truth makes free;  
And all are slaves beside."

## Re-Birth

*Hazel Dell Crandall*

*The following poem has the certified record of converting two sorrowing souls to an ardent belief in Spiritualism and all that it teaches of the Life that awaits us beyond the Grave.*

*O Death, stay thy errand, in mercy!  
Thy sinister wings hover near  
Slowly beating the dirge of my Loved One.  
Dread Reaper—thy footstep! Thou'rt here!*

*A light streams in holy effulgence;  
In trembling I fall on my face.  
On the air, to empyreal strains, float  
These words of compassionate grace:*

*"All hail to the Life everlasting!  
'Ye die, yet shall live,' the Lord saith;  
Through the ages Earth's children have shunned me—  
His merciful Angel of Death.*

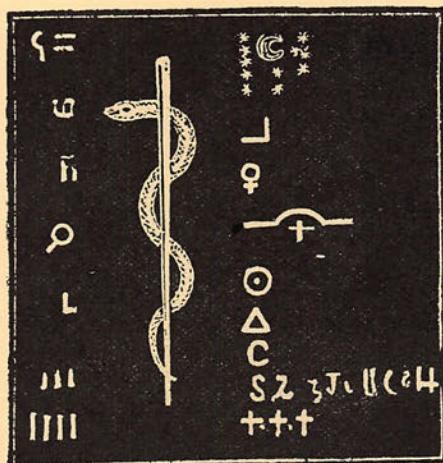
*"I sever the soul from its bondage  
Of Sorrow—of Sickness—of Strife;  
Rise, Beloved! in Death's shining Angel  
Behold ye the Way and the Life!"*

*List well to divine revelation—  
Be comforted, children of Earth;  
Life abundant—the Heritage lasting;  
Death—but the Celestial Re-birth.*

# Jewish Magic

PARAMADRA

*Wise with the wisdom that comes with the passing of many years of incessant study; Wonder Workers in the unseen realms of the Astral; such were the old Hebrews that in the dim and distant Past listened to the words of the Most High God.*



**H**E Bible is more instructive and richer in reference to what is today known under the generic designation of Psychic Phenomena than all other books taken together.

It is in itself the Miracle of Miracles.

A Book of Wisdom and of Magic.

We will, therefore, cite a few principal points, as well of the phenomena, as of the mode of action and theory relating to magnetism, and then call attention especially to the healing of the sick according to scriptural teachings. We will give an account of the dreams, a great many of which are recorded in the Bible.

The dreams recorded in the Bible are many and remarkable. The voice with which God spoke to the prophets and the men consecrated to Him, was generally heard in dreams.

The Visions of the Ancients, according to the testimony of Moses, were nearly always dreams.

*Numbers 12:6*

"And he said: Hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream."

*Job 33:15*

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."

*I Kings 3:5*

"In Gideon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou has kept for him this great kindness, give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

*Genesis 22:3*

"But God came to Amibelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman thou hast taken; for she is a man's wife; and God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me."

*Genesis 31:23*

"And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad."

The dreams of Joseph concerning his brethren are also remarkable.

*Genesis 37:5*

"And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more: and he said unto them, Hear, I pray you, this dream which I have dreamed: For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright: and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And he had still another dream, and he told it to his brethren and said: Behold, I have dreamed a dream more: and behold, the sun and the moon and the stars made obeisance to me. And his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee on the earth?"

Sacred history proves that after Joseph was sold by his brethren to the Egyptian traders that he actually became their king in the court of Pharaoh.

The power of Joseph to interpret dreams is further shown by the interpretation of the dreams of the butler and baker while in prison, Genesis 1:40; so, also, of the dreams of King Pharaoh, of the seven fat and lean kine which came out of the water, and of the seven rank and good ears of corn and the seven thin and blasted ears, Genesis 41:1.

In the New Testament many dreams are mentioned through which God designed to speak to his followers. In this manner, Joseph, the husband of Mary, was told by an angel (Matthew 1:20), that she should conceive of the Holy Ghost and bear a son, who would become the Saviour of the world; and then again, that he should take the child and flee into Egypt to escape the murderous intent of Herod; and after the death of Herod that he should again return to Nazareth (Matthew 2:13-19).

In like manner the three wise men of the East were warned in a dream that they should not return to Herod, but depart to their own country another way.

The Apostles frequently had visions in the night; for example, Paul was commanded to go to Macedonia (Acts 10:9). And in the same book of the New Testament we read:

*The Acts 18:9*

"Thus spake the Lord to Paul in the night by a vision.  
Be not afraid, but speak, and hold not thy peace."

Many similar passages might be quoted illustrating the art and science of logical and sequential dreaming or sub-conscious visioning.

It was through the medium of this developed power of communicating with Cosmic Consciousness that the old Hebrew seers received the Magical Seals and the effective Conjurations that placed them in direct touch with the Unseen Powers of the Universe.

*Behold the Second Seal*



 LIVE FOREVER 

This is the Seal of the Choir of Hosts seu Dominatorium of the Ministering Angels.

The Power of the Conjuration is of such a nature as to summon to thy presence a SERVANT of thy WILL.  
MISUSE NOT THY POWER!

*The Conjuration of the Second Mystery*

I, N. N., a servant of God, desire, call upon and conjure thee, Spirit Phuel, by the Holy Messengers and all the Disciples of the Lord, by the four Holy Evangelists and the three Holy Men of God, and by the most terrible and most holy words Abriel, Fibriel, Zada, Zaday, Zarabo, Laragola, Lavaterium, Laroyol, Zay, Zagin, Labir, Lya, Adeo, Deus, Alon, Abay, Alos, Pieus, Ehos, Mibi, Uini, Mora, Zorad, and by those holy words, that thou come and appear before me, N. N., in a beautiful human form, and bring me what I desire.

NAME THY DESIRE.

*The Name Is True*

In using this Seal from the Choir of the Dominationen, or Hosts, the following are the most useful: Aha, Roah, Habu, Aromicha, Lemar, Patteny, Hamaya, Azoth, Hayozer, Karohel, Wezynna, Patecha, Tehom.

*The Special Secret*

The special secret of this Seal is the following ex Thoro Bibliis arcanorum, Sacra Script.

If a man carries this Seal with him it will bring him great fortune and blessing; it is therefore called the truest and highest *Seal of Fortune*.

(To Be Continued)

**HUMAN LOGIC**

*Human logic points to human ethics and human economics; it will lead to a humanized industrial system in which competition will be competition in Science, Art, in justice: a competition and struggle for the attainment of Excellence in human life.*

—Count Korzybski.

**PEACE**

*Spiders might make silk if they could be persuaded to live in peace together.*

*Men might solve the Riddle of Life if they could be persuaded to put into practical effect the wonderful philosophy inherent in the words, "Peace on Earth and good will towards Men."*

# Attainment

NEMO

 HE most striking fact in the history of Nature is its upward movement. After the nebula comes the orb, after the orb the mineral, after the mineral the plant, after the plant the animal, and after the animal the man. The evolution of Nature is followed by the progress of Humanity.

### *Progress the Result of Human Aspiration*

Man has not always and everywhere progressed. In the eighteenth century Turkestan was less civilized than it had been in the twelfth, and Greece less civilized than it had been two thousand years before.

The region watered by the Lower Euphrates is less civilized today than it was five thousand years ago. All human progress whether individual or collective has been achieved by effort, and all effort has been inspired by aspiration.

Aspiration is the manifestation in the human heart of the same impulse towards enlargement and beautification and perfection that has been the mainspring of all evolution and progress, the fundamental law and force of all human and natural history. Wherever among men aspiration dies out and effort relaxes, progress slackens, ceases and is followed by retrogression.

As it is in the race so it is in the individual. Aspiration and the resulting action are the essential conditions of attainment. And to the highest, most real, most worthy and most satisfying attainment it is necessary that the aspiration and action be right and rightly directed. Therefore what every man needs above all else to know is in what manner and towards what objects he could aspire, and what kind and degree of effort and action are requisite for the attainment of those objects.

### *One Sided Aspiration Dangerous*

There are certain objects of aspiration appropriate to certain persons and conditions and times and places; but there are other ends towards which all men must aspire, and for the attainment of which they must labor, under pain of making their lives barren and useless.

If some of these universal ends are pursued to the exclusion of others then the life is one sided and more or less completely unsatisfactory according to the dignity of the aims that have been lost sight of or ignored. In such a case the life may be a success in certain respects, on certain planes, or under certain aspects, but in other respects, or planes, or aspects it is a failure.

There is no human life so hedged in, so lowly, so overshadowed by the clouds of ill-fortune, that there is no place in it for right and hopeful aspiration and no opportunity for a real and manifold success.

#### *Self-Improvement Possible to Every One*

On the other hand there is no human life so rich in content, so abounding in opportunities and facilities, so full of cherished duties and noble pleasures, that there is no need for considering whether or not the most is being made of it that it is possible to make of it, and whether or not all its normal objects, without exception, are fully perceived and being steadfastly aspired towards and labored for.

Am I making of myself all that I can and should make of myself? Am I gaining all that I should gain on every plane? Am I really and fully happy or on the road to real and perfect happiness? Am I obtaining from the world all that it is capable of giving me?

On the other hand am I giving to it all that I am capable of giving to it or that it has a right to expect of me? Am I doing my full share towards the uplifting and beautifying and blessing of the earth and its inhabitants? Do I know all that it is necessary for me to know in order to determine what are the highest objects of aspiration and endeavour, or those to which I personally, in view of all the circumstances and conditions of my existence, can rightly and reasonably aspire, and how most surely and abundantly to attain to them?

Such are the questions which every human being should ask himself, and which he should ask those who know the answer, should he be so happy as to find his way to them.

#### *There Are No Riddles*

He who imagines that too little is known regarding the system of the universe, or its fundamental realities, or its origin, or its cause, or its reason, or its destiny, or the part which man is called upon to play in its history, for anyone to be able to ascertain with certainty what objects of right aspiration exist, or what are most worthy of the aspiration and effort of the race at large or of any of its individual members in particular, is grievously deceived.

In the field of that which it is most necessary to human happiness and attainment to know and do there are no problems that are unsolvable or unsolved, or riddles that cannot be, and are not rightly read, no difficulties that are insurmountable or unsurmounted.

The darker life looks to any man the more eagerly should he turn towards the window through which the Light Ineffable that bathes the universe can be seen. The more filled with misery it appears to him the more ready an ear should he lend to the voice that proclaims the Reign of Joy.

And the brighter and more filled with happiness life appears to any man the more keenly he should realize that in so glorious a universe there must be heights of possible illumination and bliss, of knowledge and wisdom and goodness and power and beauty that he has never yet glimpsed and that are worthy of his most zealous aspiration, his most tireless effort and his most patient endeavor.

*Each May Make His Desired Place*

He who seems to himself to be and possess least should feel that the degree in which he falls behind others is the measure of the unrealized possibilities of his own life, and should long to learn how both to become and gain more in and for himself and to assist others, with whom he can fully sympathize because he has shared in their disabilities, to rise with him to a larger life and a richer possession.

He who seems to himself to be and possess most should realize that what he is and has makes possible to him, in a peculiar degree, the attainment of the very highest things for himself, including the joy and greatness and glory of having been an important factor in the progress of mankind, an integer and not a cipher in human history.

Alexander the Great wept because there were no more worlds to conquer—but this was only because, with all his greatness, he was too little either to control his own bodily appetites or to realize that there is always, in some sense, more beyond.

He who, either in youth or in maturity, feels that there are no more worlds for him to conquer is always self-deceived. The worlds are there, it rests with him, and with him alone, whether he is to conquer them like a hero or sit down and weep before them like a drunken fool.

*“Know Thyself”*

All cannot be universal monarchs or possess vast power of any kind; but they can be rulers of themselves and in some sense of the word, can take part in the building up of the Planetary Commonwealth.

All cannot be money-kings; but they can assist in exemplifying and propagating the principles that govern the right acquisition and use of wealth. All cannot be world-renowned physicians; but they can increase or preserve the spiritual, mental and bodily soundness and efficiency of themselves and others.

All cannot be famous philosophers or scholars or scientists; but they can know and make known the great fundamental truths, a knowledge of which is essential to human welfare. All cannot dazzle the continents with their own beauty, or that of the masterpieces by their art; but they can successfully cultivate beauty of body and soul and spirit, and give beauty to their surroundings.

All cannot leave to future generations a memory honored for heroic deeds, unique self-sacrifices, or radiant virtues; but they can make their lives shining jewels of goodness in the diadem of human experience. All cannot be famous statesmen or inventors; but they

can wisely administer their whole lives and all the functions that are entrusted to them by circumstances or by their fellowmen.

All cannot be wonderful benefactors, ministers of joy to millions or to successive ages; but they can be happy and give happiness to all who come in contact with them. All cannot gain the affectionate devotion of whole armies or peoples; but they can experience the full blessedness of unselfish loving and can make themselves beloved by those around them.

And he who has achieved most on any plane or in any sphere would have achieved more had his aspiration been more enlightened, his effort more sagacious and his action more intelligent.

*If you who read these words truly aspire, if you wish to be assisted in finding your way to those who can enable you to ascertain with certainty the right objects of aspiration and to learn how to effectively direct your effort and mould your action, you are invited to communicate with Paramadra, care of the Live Forever Magazine.*

#### HUMAN EGOISM

*Since God created man in His own image, how often has man endeavored to render similar service to God.*

—Voltaire.

#### BACKBITING

*I said to my father, "Not one of these lifts up his head to perform a prayer. They are so profoundly asleep that you would say they were dead." He replied, "Life of thy father! It were better if thou, too, wert asleep, rather than thou shouldst be backbiting people."*

—Saadi.

#### WHY

*"There is demanded a new Ethical Wisdom, a new Legal Wisdom, a new Economical Wisdom, a new Political Wisdom, a new Wisdom in the affairs of Government. For the New Visions our anguished times cry aloud but the only answers are reverberated echoes of the wailing cry mingled with the chattering voices of excited public men who know not what to do. Why?"*

—Manhood of Humanity.

# Numerology

NOEL C. WENTON



HERE is nothing more important or fascinating to each individual than his or her own personal life.

Anyone desiring to become a musician must not only have a thorough knowledge of music, but also a thorough knowledge of the instrument he has decided to master.

There are many people who have no desire to master any musical instrument of the ordinary type; but there is not one human being who would not master his own individual life if he could.

*You are a musical instrument. Your body, and the conditions of your life are the result of the harmonies or discords played by you or upon you from day to day; by your own personal name.*

It is bringing you good, or it is bringing you harm. It is bringing you strength, or it is bringing you physical weakness.

You can name your children for success or failure. You can name your children for health or illness.

You can use the name vibration in your business by knowing the qualities of your prospective employees before engaging them. You can judge whether a contemplated partnership or business association will or will not be of advantage to you.

You can do all these things and a hundred more by having a knowledge of Numerology, the Science of Vibration, applied to Names, Numbers and Colors.

The splendid science of Name Vibration—in its true department—is among the vibratory forces of physics; in the same category as radio phonography, wireless telegraphy, atmospheric waves and lines of kindred order.

Name vibration, while of extreme importance to every human being, is in itself only a small corner of the secret wisdom of the ancient Priesthood; for that wisdom involves, as previously stated, "the fundamental principles of the action of the Universe."

## *Not a New Science*

It is not a new science nor even a new discovery; one of the best works on the subject can be traced back to 10,000 B.C., but it is new to this Western world.

Pythagoras, one of the greatest philosophers, number scientists and teachers of ancient times, and the founder of our present methods

of number interpretation, born about 580 B. C., either at Samos, an island in the Aegean Sea, or at Sidon in Phoenicia, spent many years of his early life traveling through the great Eastern centers of learning in India, Persia and Egypt, absorbing the wealth of wisdom which the sages of those countries had evolved, and finally returning to his native country, Greece, where he introduced the decimal system of Numbers and the figures which are now commonly called the Arabic numerals. The teachings of the school he established, which have been filtered down to us through the writings of some of his pupils, and the correlative teachings of the Greeks, Egyptians and Hebrews, have been compiled, enriched and formulated into the present system, by several master scientists, philosophers and teachers of the twentieth century.

This science, known always among the ancients everywhere as "The Way of Life," is, however, preserved in the sacred books, philosophy and literature—of the peoples of those times; in the Indian —Vedas; in the Hebrew cabbalas, and in some papyri of the Egyptians; especially the great hieratic papyrus which is in the library of the Louvre at Paris, and known as the "Book of the Master of the Secret House"; in other words, the great ritual of initiation possessed alone by the High Priest.

The vibratory forces acting in the name have nothing whatever to do with occultism—unless wireless telegraph or radio phonography and our knowledge of atmospheric waves is occult; or unless pianos and violins, or *all* the science of sound, including every known force of vibratory action is also placed under that head.

#### *Follows Laws of Vibration*

Numbers and letters call into action certain forces always present in the vibratory waves of the universe, and these forces react upon our bodies and the conditions of our lives; producing results which can be determined with almost mathematical accuracy and certainty through the teachings of this Science.

These vibratory forces, as has been said, are purely physical, and belong just as surely in the curriculum of the department of physics as does radio or wireless telegraphy, electrical and atmospheric forces.

Numbers and letters are not forces in themselves, but each represents a force, which is and has always been producing a certain particular action or set of actions whenever called into play. Just as the force present in radio 'phones and wireless telegraphy is, though we have but recently discovered a small atom of its possibilities.

In the correct working of any law of nature there is always beauty, but never injustice. If we use it wrongly through lack of understanding, it is our own ignorance which is in fault; and if many of the ancient temples of knowledge have been buried beneath the accumulations of the passing centuries, it is for us to dig them out and utilize their teachings as far as our resources will allow.

Every one knows that sound is the result of vibration, and nearly every one is aware that by the well known experiments of sand upon a sounding board, and in the thousand and one varied experiments that have been made by the famous Helmholtz and other scientists, it is proven beyond all question that sound—or electron vibration—also produces form.

If this law is working so steadily and unchangingly as to produce just as perfect and beautiful a form in atoms of such minuteness that we can only see them with the aid of powerful magnifying glasses, then surely it is working just as strongly in the vital everyday interests of human life, and it is for us to learn to handle our instruments so that from our own lives may come the harmonies intended by the Creator; instead of the jangling discords which fill the newspapers as a portrayal of our lives of today.

When God created the earth He produced vegetation upon it; otherwise the human life which was to inhabit the goodly planet He had made, would have had no means of sustenance.

In like manner have been provided the multitudinous other laws which, as we gained in the knowledge of their use, have placed more and more ease and luxury within our reach; and this law of vibration, by the use of a few mathematical tables, will work with the same mechanical beauty which characterizes all the laws of creation. Correctly manipulated it will bring, as it was intended to do, rest and peace into the life of each individual, widening out in this way, by degrees, to the world in general.

Do not understand by this that all labor and effort is to cease; but it *can* end hopeless struggle without result, and deadly sickening strife, which takes the heart from life, and renders possible the question whether it is worth the living.

"In the beginning was the Word, and the Word was with God, and the Word was God."—St. John 1:1.

#### *Words Given Us as a Key*

Words *are* with God and words *are* God; for from the *Word* (sound) came all things, letters and words included. Words are the key given us to unlock the door of knowledge, happiness, rest and peace, for which we have been searching through time immemorial.

We were not placed upon this earth to suffer in all sorts of horrible ways; and to be told that it will be made up to us in the world to come. It was and is intended that prayer shall be answered, literally now and here, only we must learn to use the laws which God has provided for the purpose.

We must repeat, words are sounds; sound is the result of vibration, and as we shape our throats and lips in a certain way in order to produce the particular word we wish to utter, so does that word when pronounced, produce with equal certainty a form; and as the same form always produces the same word, so does that word always produce the same form.

Names are simply another form of wireless telegraphy or radio phonography. Their message of good or evil is conveyed day and

night to the nerves and atoms composing the human body, leaving as well their impress upon the surroundings.

"Sound is movement. Repose is dumb. All sound, all noise, tells of motion; it is the invisible telegraph which nature uses."—Rudolphe Radau.

The laws governing these name vibrations are as accurate as any other electrical or vibratory instrument; producing just as inevitable formations and results as are produced by sun and rain upon the vegetation of the earth.

#### *Learn to Be Harmonious*

As the untaught child evokes only discord from a piano, so we, equally untaught children, bring discords into all human affairs by striking ignorantly the keys of nature's instruments.

If there is one fact in nature still unknown to us, or forgotten amid the turmoil of life, that fact will continue to work steadily and unchangingly for good or evil, no matter how strenuously we may deny its existence. Therefore it is not for us to deny blindly, but to seek; and if in seeking we find, to carry our researches forward as quickly as possible, thus hastening the time when we may gain control through an intelligent understanding.

If every sound is producing a certain form, it follows as a natural consequence that the name of every human being when pronounced also produces a form. It has been further proven that certain sounds and forms being always brought into connection with a particular person, keeping, therefore, these special vibrations always about that person, result equally surely in producing a certain type of being, as well as discordant or harmonious conditions in that person's life.

The minute atoms and electrons, the sounds we cannot hear, the myriad things which science has proved to exist, but which we can neither see, nor feel, show how our lives are being influenced daily and hourly by millions of invisible objects from the unseen world about us; therefore to claim that we are influenced by a material sound is not so wonderful a fact after all.

That every building has its own musical keynote is an ordinary and well known scientific fact. That every human being has also his or her own personal keynote is an equally well known truth among the most eminent physicians of the present day, many of whom have utilized this knowledge in their practice and made most remarkable cures.

#### *The Importance of Name Vibrations*

Every one has a surname and usually a middle name as well as the Christian—given—or first name. Each of these names has traits of its own which will either modify or increase those of all others, therefore, while all those with the same name will possess in a general way the type of that name, they will be so varied by the endless combinations as to present an almost kaleidoscopic infinity of change.

This analogization of names is simply the plain, practical result of plain, practical reasoning and close investigation into the boundless region of Physics.

We bestow names today in utter ignorance that there are or can be laws controlling this, as well as every other action of vibration. We produce occasionally, by a happy accident, an harmonious and fairly successful combination; but much more frequently, as always occurs when we are stumbling in the dark, do we bring about disaster; or, at the very least, totally unnecessary troubles and difficulties of every sort, physical and mental.

When we strike a chord upon a musical instrument it must be formed by exact scientific rule, or discord instead of harmony will result. When we form the chord by a name, which is to be always thereafter the keynote of a life, it must be constructed on just as absolute scientific rules; or the life must be thrown out of tune in precisely the same manner as would occur in an ordinary musical instrument under the circumstances.

No science has ever, as yet, been explored to its end. Electricity, upon which so many years of magnificent work has been expended, is even now in its rudimentary stage, and the untraveled regions of the science of names are infinite. Nevertheless, the exact and settled rules already arranged are marvelously accurate and satisfying.

Let us realize that this means removing many of the obstacles, contradictions, and unhappiness from our own immediate lives and those of our children. That it is a guide to one's own good or bad qualities, to those of one's friends, to those with whom we come into business relations, as well as to some one whom we may be considering as a marriage partner; and last, though unquestionably not least, in starting children upon a pathway of harmony and happiness, as far as life can bestow it.

Every sound is a note of music; each note of music has its responsive notes, as all musicians and scientists know.

"Sound is movement. Repose is dumb. All sound, all noise, tells of motion; it is the invisible telegraph which nature uses."

With apologies to the author of the above, we will take the liberty of transposing the wording. *Movement is sound; any motion, however slight, tells of sound.* The sound may be too delicate to reach our ear, but it is none the less present, making itself felt in the surrounding atmosphere, striking its own note, and calling into action its own responsive or sympathetic notes. Therefore, to quote from the preceding, "each portion of the body, however minute, each action, condition, feeling or emotion, however slight, is under the influence of a note, or chord, or music or sound vibration. Its own keynote or scale.

As we ourselves are *tuned*, so do the various seasons, atmospheric conditions, friends, companies, climate, environments, affect us "for better, for worse."

As each season has its individual tone, it will be even more readily seen that it must have pitch; summer, of course, the highest;

winter the lowest. In the same manner does each portion of our bodies respond to its pitch. As we all know, there are "highly strung" people, and those strung on a low pitch; those who keep us at a high tension; those who "unstring" every nerve and bring us to the lowest point of depression.

Abnormality is produced by being out of tune. If we are in tune *ourselves*, we can not be *out* of tune with the universe, because in it is encompassed *all* tones, *all* chords, *all* keys. *Our* lives will play a melody whether others do or not. The more in harmony (in tune) our lives, the more in harmony (in tune) the circumstances and conditions surrounding us will be. The quicker and more strongly the sympathetic chords attuned to our personal vibration will respond.

As the day plays its ascending scale to the turning point of noon, so the year plays its ascending harmonies to the turning point of summer. So each life *may* play its own melody, knowing that it will not cease with the setting sun; but only play for a moment upon a deeper note; to ascend again into greater, more beautiful harmonies than any earth can give; into the new day, the new year, the new life, the more glorious melody.

They who hear and understand the true harmonies of the universe "fear no evil," for they know that the "valley of the shadow" is but the pathway to "the still waters, the green pastures"—just beyond.

### HOME

*A man's house should be on the Mountain Tops of Cheerfulness and Serenity. Shadowless because above the Shadow, where the Morning comes so early, and the Evening tarries so late, that his day has twice as many golden hours as those of other men. He is indeed to be pitied whose house stands in the Valley of Grief, the Place of Endless Night, and Bitter Tears.*

### THE HUMAN PARROT

*The talkative listen to no one, for they are ever speaking. He who knows not to be Silent, hears nothing. Hence the old proverb,—Silence is Golden.*

# Solitude

FREDERIC W. BURRY

**S**OLITUDE seems a terrible thing to many people. They tell you they would die if it were not for friendship and sympathy. And they cannot bear to feel or be alone.

The one who values Solitude does not necessarily disregard his friends or relations; but surely there is such a thing as being bored with constant attention.

One thing, you cannot always work at your best when others are with you or around you. You are distracted with idle gossip and commonplace talk. You cannot think and concentrate.

At the same time, Solitude need not make you lonely. To be conscious of the "I" as identical with the "All," to recognize the unity of the personal and the universal is simply to preclude any feeling of isolation when alone. Then, indeed, you are *en rapport* with the masses and the multitude; you are in touch with every one, more or less sympathetically so when alone there is a degree of mutual spiritual correspondence. To be absent is very often to be present in the most real sense.

You are nearer the centre in the Silence of Solitude. And this is to be happy.

Of course, you are not supposed to remain there. Over in the Orient, there are mystics who dream their life away with constant meditation and introspection. Here, in America, we crave more for action, without undervaluing the subjective life.

Know how to be Alone, and how to act with the Crowd. Value Silence or Noise, for all they have to give you. Be at home, either in the hours of Solitude or the merry days with Society.

Man is a royal combination; he is gregarious; and he can be measurably reserved, to all-round good advantage.

Alone, with your thoughts concentrated and poised, you can get a clearer vision of yourself and your possibilities. And if you have been forced to be independent, to pioneer, to initiate; if you have been thrown upon your own resources; count this all worth while! you are thus developed and unfolded, your potencies brought to the front.

Learn to live *for* the Future, while living *in* the Present. Ideals today are the Realities of tomorrow. Time passes quickly. Have patience.

There is happiness for you in contemplation and anticipation. Not that you are to merely build dream-castles of ethereal properties —first these, then go out into the world, working with your fellows, for the building of material foundations, and well-cemented superstructures.

It is when you are Alone that the New Ideal comes to you, to show you the way to Success and Benedictions. When you summon up Courage out of the reservoir of your infinite subconsciousness, to go out and face conditions, mastering them, originating something, defying dead precedents.

When you are Alone, you no longer echo others. You are yourself. And this, let me tell you, means far more than can be put on paper.

You can then practice self-examination, going over your past, if you like, noting the mistakes, seeing where you can improve and reform; and then be prompt to action; ideas must be taken when they are red hot; obey the impulses; wait not till the passion of your fiery enthusiasm or ambition has spent itself; wait not for the sagging, relaxing, enervating hours which come alone, in which you merely exist, negatively, half asleep. Do it Now.

The moments of concentration and meditation are not wasted periods of rest. You are then surcharging the battery of your Brain for increased endeavor. You are making the temple of the body more fit for action. You are gathering resources out of the immeasurable Subconscious.

Your mind is a tablet on which is engraved every experience, every observation of the past. Just think what this means. There is the deep sea of submerged Memory, with untold millions of records, stretching back through the years, through the centuries, through all the eons of time that the germs of the body have been engaged in evolution.

When you are Alone, you are capable of drawing more on this infinite Memory. Not everything. Your brain would not stand that. But new cells are developed in that cranium of yours, and you stand more—and more. This is all gained when you are Alone, in the Silence of Concentration.

And you do not gather the memories out of the immortal Past to just repeat and repeat. The Future is not to be made a duplicate of the Past. There are cycles and reincarnations and resurrections. But always improvement and evolution. Just how much largely depends on yourself.

When you are Alone, you learn how to be a Creator instead of only a Creature. Learning how to be a Positive instead of a Negative.

Here is Independence and Conquest at your hand. Power and Mastery. Just as soon as you learn how—by hours of silence, when the mysteries of interpretation are unfolded to you, and light is thrown across your vision—just as much as you can bear—ever increasing Light—Perfection ever-unfolding.

The mind has many phases; the consciousness has various facets. Our personalities are complex, indeed. How little we know of Self. And if Self Knowledge is Power, how are we to get that but when we are Alone? To strengthen the outer consciousness of Self is to feel free, and masterfully indifferent as to others' opinions concerning us. To love and be friendly, but still to be *above* every sentiment. To be intellectual and spiritual, rather than emotional. The real pleasures of life are not lost thereby; they are interpreted and intensified. The cosmic or universal consciousness only consummates and completes the fractional sensations.

So let us have our moments of Solitude. Then Realities instead of Romances abound, Illumination in place of Illusion. There is the Kingdom of Heaven, the Realm of Creative Power—seeking which first, concentrating Within, we shall be capable of adding in the world of outer manifestation every one of the heart's desires.

### RAPHAEL'S MADONNA

*Alfred Bryan*

*Why did you run away from Raphael  
And leave the canvas incomplete?  
Or was your smile too wanton,  
Were your lips too sweet  
For Her to wear the look of Heaven?  
He drew your head, and then he drew your hair,  
And all the matchless glory of your Eyes  
And then he gazed far into Paradise  
To win a nod from Mary watching there.  
Just then you fled and left him to his fate,  
And lo! behold Madonna, too immaculate.*



# The Chemistry of Love

JOHN BERTRUM CLARKE

**H**E subject of this essay is that form or phase of *love*, which, in its incipient stage, may be superficially defined as that subtle attraction between the sexes, which obstinately impels an individual of one sex to select and unite with one of the opposite sex, and which becomes peculiarly intensified by the sight of a particular individual.

This form of love is a *compound* phenomenon and *has no existence in reality* save as *an aggregate* of the two fundamental and all-inclusive instincts of organized life, popularly known as Self-Preservation and Reproduction. Its stability varies with the proportion of its elements, and the cloud of poetical mystery surrounding the subtle compound (effect), disappears only upon its final resolution into its component parts (causes).

### *Synthesis and Analysis*

The chemist may resort to two distinct methods, *analysis* and *synthesis*, in determining the composition of any substance. By analysis a *compound* substance is separated into its component parts, which may then be identified. If we simply determine what elements enter into its composition without determining the relative quantities of these elements, we make what is called a *qualitative analysis*. If, however, we not only determine what elements are present, but also in what proportion they are present, we then make a *quantitative analysis*.

By synthesis the parts, or *elements*, may be artificially combined, so as to produce the substance under investigation. A synthesis, then, is the opposite of an analysis. Just as we may make a qualitative or a quantitative analysis, so also we may make a *qualitative* or a *quantitative synthesis*.

We shall first make a qualitative analysis of love, that we may discover its essential elements; then, by a quantitative analysis determine the proportion of these elements in both the temporary and the permanent compounds. Finally by repeated quantitative syntheses, we hope to determine in what proportion these elements must be combined and what subsidiary conditions are necessary to secure a perfect and permanent love.

*Drummond's Opinion*

Henry Drummond writes of love as follows in "*The Ascent of Man*":

"Love is not a late arrival, an after-thought with Creation. It is not a novelty of a romantic civilization. It is not a pious word of religion. Its roots began to grow with the first call of life which budded on this earth. How great it is, the history of humanity bears witness; but how old it is and how solid, how bound up with the very constitution of the world, how from the first of time an eternal part of it, we are only now beginning to perceive. For the Evolution of Love is a piece of pure Science."

"Love did not descend out of the clouds like rain or snow. It was distilled on earth. And few of the romances which in after years were to cluster round this immortal word are more wonderful than the story of its birth and growth. Partly a product of crushed lives and exterminated species, and partly of the choicest blossoms and sweetest essences that ever came from the tree of life, it reached its spiritual perfection after a history the most strange and checkered that the pages of Nature have to record. What Love was at first, how crude and sour and embryonic a thing, it is impossible to conceive. But from age to age, with immeasurable faith and patience, by cultivations continuously repeated, by transplantings endlessly varied, the unrecognizable germ of this new fruit was husbanded to its maturity, and became the tree on which humanity, society and civilization were ultimately borne."

The original nature of the attributes, activity and effects of chemical elements varies widely, becomes neutralized, or may even seem to disappear entirely by becoming the very opposite while in combination. Were we to examine the common chemical compound, *water*, without the aid of special electro-chemical apparatus, we would not be able to discover that its component parts, or elements, were *oxygen* and *hydrogen*, because these elements exist in liquid form only at very low temperatures. Water, having the power to attract and unite with additional oxygen, stops fire, the chemical action of gaseous oxygen.

There is an analogy of these phenomena in *love*, which identifies the latter as a compound, or effect, of spiritual elements. It is found in the fact that at the moment of experiencing this effect (*love*), its cause (elements), the instinct of Self-Preservation and the instinct of Reproduction, becomes transformed or inactive, and does not directly appear in consciousness. And even as water may stop the activity or fire of oxygen, so may the presence of love still the wanton ardor of the instinct of Reproduction in the free individual.

*Human Entity Effect, Not Cause*

Peering now behind the phenomenon, man, that our senses may not be distorted by the illusive nature of things, and that we may discover the true character and source of the instincts of self-preser-

vation and reproduction, we must keep well in mind the important fact that the human entity is but the *effect*, or *form* of the *true* being, and has no existence save as an aggregate of individuals—a confederacy of more or less conscious atoms with whatever electrical or other forces have joined with them—organized as cells. It follows, therefore, that in these component parts lies the source of all the phenomena proceeding from the confederate body. A further examination reveals that certain highly conscious atoms have, through some innate superiority, become the “spirit” of, and acquired dominion over, the less conscious elements forming the more mechanical part of the confederacy.

*Self-Preservation Not Necessary to Immortal Atom*

For purposes of investigation we shall set out with a hypothetical postulate, which by many is accepted as axiomatic. If the atomic elements within the human body are endowed with immortality, certain conclusions are just and inevitable.

First, that the atom, of itself, its continued existence as an entity being predestined by an immutable law, and in nowise depending on harmonious co-operation and reciprocal support of other individuals, has no need of an instinct of self-preservation. It follows, therefore, that the instinct of self-preservation is not a primary law of being, but is manifest only in the *mortal compounds of immortal elements*.

Second, that, in order of obligation, the welfare or desire of the elements takes precedence of the welfare of the confederacy. It is true that *one* general desire of the elements, is to perpetuate the existence of the confederacy, which necessitates the subordination of the individual desires of *some* of the elements to the welfare of the whole. And here is shown an instance of our former inverted perception; for in a certain sense the selfishness of the instinct of self-preservation, manifest in the aggregate, is revealed as the altruistic self-sacrifice of the *true* being—the ruling individual elements. Although, where the sacrifice is voluntary, it must be the desire held by the majority of the ruling elements. This conclusion is confirmed where the ruling elements have the more complex and far-reaching desire which becomes manifest in the aggregate as the instinct of reproduction, and which necessitates that the preservation and prosperity of the confederacy must, in a variable degree according to circumstances, be subordinated to the desire of the ruling elements, where the two conflict. And here we find another instance of our former inverted perception, as the altruism of the self-sacrifice manifest in the aggregate while under the influence of the instinct of reproduction, is shown to be but the selfish gratification of the desires of the *true* being—the ruling elements.

*“Objective Mind” Result of Division of Labor*

As the result of the division of labor among the ruling elements of the evolving life form, there arose that highly organized body of conscious atoms within the cerebral cortex, known as the *objective*

mind. For its use there evolved, and it became its chief function to control, certain subsidiary organs and accoutrements, that it might more successfully combat the increasing exigencies of physical environment and become a special aid in the work of nutrition and self-preservation.

How important has become the work of the objective mind, how mighty its achievements for the individual and the race, the many and amazing evidences of its handiwork scattered throughout the world, abundantly testify. From its humble birth in a primitive cell of protoplasm, it steadily and so largely has increased the sphere of its intelligent activity, that now, incarnated in the highly organized creature, man, it not only has solved those problems of offense and defense in its immediate environment, but, with intricate devices of its own contrivance, peers into the far off depths of space and ascertains the elementary composition of suns so enormously distant that thousands of years are required for their light to reach our planet.

But what has this "star gazer" lost by over-specialization? When it awakens into self-consciousness in the child, it finds itself suddenly promoted to a higher office and at the head of a body of atoms *already conscious* and in organized action, and over which, it in time gains a limited rulership. It cannot, however, of its own volition, move a single involuntary muscle; it cannot directly hasten or retard an assimilative or vegetative process; and in the normal individual it is not even aware of the psychic activity of its companion self, the subjective ego, while the latter is planning and directing the subjective activities of the confederate body. It is for this reason compelled to yield under certain circumstances to those impulses from subjectivity concerning whose purpose it may have no direct knowledge. And it is only when the objective ego has knowledge transcending that of the subjective atom from which the impulse (instinct) proceeds, that it may undeceive the latter in critical moments and prevent its untoward expression.

#### *Mastery Gained by Union of Objective and Subjective*

It is the conscious union of the objective and subjective minds that produces Mastership, and this is the true aim of advancing intelligence. But until the normal subjective ego may make use of those faculties which investigate external phenomena and gain the powers of induction and at the same time make its wealth of memory accessible to the objective ego, Mastership is impossible. Thus in all save the Master, instinct and the compound, *Love*, is *blind*, because coming from the normal subjective mind having no powers of induction, it is reached by deduction alone, because being merely a *law* arising out of more or less limited ancestral intelligence, precedent is its authority and guide, and while under certain circumstances its general operation may be beneficial, it is evident that circumstances may arise when it needs the eyes of objective intellect to save it, in its blindness and delusion, from abortive and undesirable manifestation.

While it is evident that the elements of love are an eternal part

 **LIVE FOREVER** 

of life, the instinct of self-preservation and that of reproduction, operating separately, resulted in "crushed lives and exterminated species." And even now the crude compounds we term love do not assure the salvation of the race.

*True Love Equal Compound of Two Great Instincts*

True love should have an equal proportion of both instincts. Representing the instinct of self-preservation by  $Sp$ , and that of reproduction by  $R$ , in Spiritual Chemistry we may write the formula representing the union of two individuals in true love,  $Sp_2R_2/Sp_2R_2$ .

The travesty, tragedy, and comedy of present day love is entirely due to an excessive proportion, or lack, of either or both of its elements.

The travesty of love in the many barren homes where no glad voices of children break the unnatural silence, where the efforts of the aspiring element of love is ever abortive, where the ghost is finally yielded up at the demand for alimony, the unsavory odor arising from the fermenting compound upon its untimely dissolution in the divorce court, is self-evidently, entirely due to the prepondering proportion of the instinct of self-preservation, and a lack of the instinct of reproduction,  $Sp_3R_1/Sp_2R_1$ .

On the other hand, the tragedy of love as shown in a hell—called home—where a nervous wreck of a woman, surrounded by ten or a dozen pale-faced and scantily-clad children, trembles at the return of a licensed monster who insists upon a further increase in family, already larger than he can properly feed and clothe, the needless bearing of inferior children of which one-half (praise God, the natural law!) never reach maturity, the untimely bier and shroud for the woman whose life is paid forfeit for her too loyal obedience of Paul's injunction: "Wives submit yourselves unto your husband as unto the Lord," is self-evidently entirely due to a preponderance of the instinct of reproduction, and not enough of the instinct of self-preservation,  $Sp_1R_3/Sp_1R_3$ .

We may see the comedy of love, where, as the result of the exhaustibility of variety, the uniqueness of the individual with its concomitant sexual charm, disappears. The individuals of this class, being repelled by the unique individuals, whose passion, according to the laws of sexual affinity, is greatest for natures entirely opposite, seek consolation in "marriages of convenience," or an unfruitful "free love"—frequently both—among themselves. Thus it is that individuals become "common" because they belong to a too common type, where the essential elements of love are almost entirely lacking,  $SpR/SpR$ .

*Balance and Control Necessary*

To balance and control these instincts it will be necessary to bring about conditions permitting their union in true love. The reproductive instinct is no more or less than the voice of conscious atomic entities or sexual cells crying out for greater liberty and authority—for permission and assistance in their desire to become incarnated

as the egos of new beings. Now it is theoretically self-evident that directly a conscious germ cell becomes aware that under certain circumstances leaving the parent organism necessitates certain destruction, it will no longer desire expression at that moment, but rather shrink back from that Rhadamanthine fate to which in its delusion it had been blindly hastening; this revulsion of feeling within the psychic content of the germ entity, welling up into the central consciousness of the parent organism, would, and in actual practice, does, cause the latter to feel an abhorrence for that which it formerly desired.

Any individual with intelligence sufficient to read this essay understandingly, may, by positive and concentrated thought, bring his instinctive nature into a state of complete submission and amenability to his intellect, where the conditions are such that were the instinctive impulse allowed expression at that moment its true purpose must be abortive.

Will being a compound of conscious and unconscious knowledge, intellect and instinct, it is due to ignorance alone, the lack of intellect, that man's boasted and transcendental "will power" is impotent and has permitted the instincts of self-preservation and reproduction to run riot until he has become money-mad and sex-mad—a slavish subject to appetite and passion.

#### *Conscious Knowledge Results in Salvation*

Salvation comes with conscious knowledge. In the qualitative and quantitative analysis of Love and Will, and their respective artificial qualitative and quantitative synthesis from their spiritual elements, we have discovered and established a process of subjugating untoward manifestations of instinct by the transcending power of intelligence, and given another proof of the absolutely perfect and infinitely wise operation of the Law of Choice in impelling the conscious and intelligent atomic entities of the human organism to choose to do that which is for the greatest apparent good or lesser ill for themselves or their plans. Again is our faith reassured for the operation of the Infinite Intelligence is a revelation of the Omnipresent Divinity.

#### *REVERSE ENGLISH*

"Look on your best friends with the thought that they may one day become your worst enemies" was an ancient maxim of Worldly Prudence. It is for us to reverse this maxim and rather say: "Look on your worst enemies with the thought that they may one day become your best friends."

# Thought

*Being reflections on the growth, development, and scope of thought by C. A. Pereira, a mystic and associate member of the Kalpaka of Tinnevelly, South India.*

 HE fundamental principle involved in the analysis of thought is that every thought has an object, whether seen or unseen. This involves a materiality in the object, which is not necessarily so in reality. An object may be present to the eye clothed with a materiality or it may not be so.

In this sense, there is no materiality in objects that we see, as objects present to our senses without any materiality in them. In writing on a subject of this kind we are confronted with this difficulty which can be disposed of by one word, namely, that there is "no matter but spirit in the Universe." The Eye of the Philosopher has discovered this, though the lay mind is blind to it. The disposition of nature is so subtle that fine distinctions like this can only strike the philosophic mind, and they are so abstruse in their nature that lay minds can neither realize nor appreciate them. The domain of nature is prolific in subtle thought and the very things which are present to us as material objects are but manifestations of the spirit. Thought is the offspring of observation and experience. There is no materiality in our observations, nor does it exist in our experience. The palpable absurdity of the materiality of an object is thereby manifested.

It is the habit to which we are wedded that makes us believe in the materiality of an object.

It is only wide culture of the mind, meditation, seclusion or shutting our eyes to objects which deceive our senses (making unreal and unsubstantial objects appearing to us as real and substantial objects of thought which have no materiality in them) that help us to form a true estimate of all material things.

The most significant factor that surrounds every object considered is the thought, but not its materiality. Materiality follows

the thought. In that sense even unseen objects which can be thought of can be invested with a materiality.

Now the question arises: If an object is not seen how can we think of it, or associate our thoughts with it, or whether the object precedes the thought, if thought cannot arise without coming in contact with an object, or whether the object is the thought itself.

Now we often think of an object without seeing it. For instance, we do not see our mind, yet we can conceive it. The sculptor models the image without seeing it. The architect plans the house without seeing it. Here the mind, the image and the house are objects which we do not see, yet the thought is associated with all these objects though we cannot see them.

Seeing here means, of course, seeing with our physical eye. Physical eye is only an outlet for the mental eye. Mental eye which has no materiality in it is no more than the object itself. Having no materiality in it, the thought is the conception of the object. That is to say, that all beings are part and parcel of the Universe. All thoughts and actions are the same. Objects though invisible to our physical eye are existing. Thoughts which are also objects are existing. The distinction drawn between a thought and an object therefore is artificial which has no place in nature. It is only a physical distinction drawn to distinguish physical objects from mental properties as it would be impossible to operate on a mental plane when all worldly requirements are physical and material.

When we see objects with our physical eye we call them material, but not so when we see them through our mental eye. If it is admitted that the physical eye is only a door to the mental vision it must also be admitted that what we see through our mental eye is more reliable than what we see through our physical eye. If, therefore, what we see through our mental eye is not material, that which is seen through our physical eye must necessarily be the same. If, therefore, what we see through our mental eye is an illusion, then what we see through our physical eye must necessarily be the same. Then there is the form and solidity of matter which vary in different objects, but they are the different degrees of the spirit though familiar to us as matter.

At this stage of the inquiry it would be important to consider why thought is differentiated from the object. The reason is plain. The world is built of thoughts which will signify that thoughts are material. What a revolution it would create if that theory were commonly accepted! If we say that every thought of ours has a physi-

cal frame like that of a horse, a cow, or a chair, how can we draw the distinction between a horse and a thought or a cow, a chair and thought which are so essential for all worldly existence?

Yet really and truly and, therefore, philosophically, there is no distinction between them as the horse, cow and chair are our conceptions of particular objects which are seen in the world and so named by us as to distinguish one from the other. Manifestly there is no other reason for this distinction except our force of habit which is so adopted by us as not to call different objects by one name. If it were not for long usage, if we call a chair an animal or an animal a chair, no show of reason can upset the arrangement. All objects therefore are manifestations of one thought, and that is why it is said that the world is built of thoughts.

We are in a Fools' Paradise, there is not the slightest doubt. We claim ownership to all manner of physical objects believing them to be real and substantial, but the moment we get into the mental plane we recognize their horrid unreality, and find in them nothing but shadow, visions, or illusions passing off as figures in a phantas-magoria. Now it is quite plain that if all physical objects are to be taken as shadows, visions, or illusions, no man would care to call anything his own, and over-attachment to existence will cease.

We love the world in which we live, we love the things in it which we call our own, and we therefore love to stay in it, rather than be out of it. Thereby the world is built, laws are enacted to secure our rights, laws are made penal to prevent infringement of our rights, so that the basis of the whole concern is essentially artificial.

Now I have said so much to show that though objects are known as physical, they are not so, and in the sense that they are taken as physical objects thoughts will also come in as much as the Universe is built of thoughts. This proposition may sound astounding, but when reduced to a reality philosophically it is nevertheless the fact. That all objects and thoughts are one and the same is also equally true as I have shown them to be, which is also equally astounding when reduced to a philosophic truth.

The growth of thought has therefore to be considered in the light of all physical objects being unreal and unsubstantial, as even in a physical sense thought is taken in the abstract and not indicating any materiality. The growth of thought is an evolutionary process. The high ideals of the cultured man are not to be found in the savage. The ignorant mind falls short of the notions of the learned.

L I V E   F O R E V E R

The lay mind cannot keep pace with the philosophic train of thought, nor is it amenable to philosophic truth.

The poet soars in regions of imagination not traversed by the layman. The artist and the sculptor draw out pictures or images which the lay mind knows not from whence they are drawn. So in the wide world, though all of us are human beings, one is the admiration of the other not by virtue of his fleshy garment, but by his mental attainment. The growth of thought, therefore, is a mental development. The equipment of the mind is the mainspring of the evolution of thought. The impetus given to thought-action is the realization of the sublime which all ages saw, and will see.

From age to age, from cycle to cycle, the growth of thought is going on, having as its effects the material prosperity of countries, the advancement in literature, arts and sciences, the progress in commercial and industrial activities, and agricultural development, etc.

Hand in hand with the progress of thought on material lines, the development of higher ideals on spiritual lines is on the march of progress. Wars have been fought, and over the graves of millions and millions of men much advanced thought has grown on commercial, industrial and spiritual lines.

It is the happening of an event which infuses in us new thoughts, and opens up wide avenues for their evolution.

The ways and means for the preservation of life and its destruction are sought after on the lines of new thought, and also the cessation of hostilities and the perpetuation of peace.

The great inquiries of thought which were at work to bring about hostilities, and also those which were employed to bring about peace are revolutions of thought. There is not one single moment in which thought is not active resulting in effects which are either constructive or destructive.

The growth of thought is therefore attributable to these and various other causes. Those who are groaning under the weight of troubles evolve one kind of thought, and others who are lying on the rose-bed of luxury generate quite a different kind of thought. So it is thought and nothing else which gives us both constructive and destructive effects.

The cry for Liberty, the echoes of reform, the leaning towards democracy, the unrest in countries and the revolution of thought now going on in the world,—no line of demarcation can be drawn to mark the beginning or end of thought. It has no beginning and no end. It annihilates space and illuminates distance. The whole Universe is thought, and materiality is a misconceived illusion of spirit.

# The Bible and Spiritualism

REV. CHARLES S. MUNDELL

*Being a stenographic report of an address delivered in Los Angeles by the Rev. Charles S. Mundell, Pastor of the Grace Congregational Church of Oakland, California. It is presented for the mature consideration of our readers because it represents the deliberate conclusions of a man whose unquestioned sanity, high intellectual attainments and undisputed integrity are universally recognized and are of inestimable value. We feel impelled to tender Mr. Mundell the tribute of our profound admiration for the courageous quality of his public expression of belief, and our sincere thanks for the crystal lucidity with which he has handled the subject of Modern Spiritualism in the light of Biblical authority.*

(Read I Corinthians, Chapter 12.)



AM a spiritualist. By that I mean this: I have been convinced as a result of a careful investigation of spiritualistic phenomena that spirit return is a fact; that the dead not only live, but that under certain conditions they can communicate with those of us who are still in the flesh. I do not say this is easy; I do not say it is simple, but I do say that I am convinced that it is a law which, when understood, is as real as the law of gravitation or the law of attraction, or any of the other laws which govern chemistry, physics or any of the natural sciences.

I do not believe in super-naturalism in the commonly accepted sense of the word—that which we call miracles. Some people imagine that a miracle must be a suspension of natural law. A miracle may appear to be a suspension of natural law, but it is not. It is in accordance with some high, or little understood, law because this universe is governed by law, and from the great sun to the single atom everything in the universe is governed by law. A thing may appear to be miraculous, but it may be what we call a phenomenon.

*Creed a Matter for the Individual to Decide*

I have discovered one of the most glorious truths of all truths, namely, the truth of spirit return. I am the Pastor of the Congregational Church in Oakland, California, a church which I think is composed of some of the finest people in the world, a wonderful broad-minded and progressive people, a group of people who believe in a free pulpit, and that their pastor has a perfect right to believe in

Spiritualism, Christian Science, New Thought, or anything that he personally investigates and finds to his own reason.

Beliefs and doctrines are better left entirely and exclusively to the individual for all of our beliefs are the result of our experiences, and since I have not lived your life I cannot formulate your creed for you, and since you have not lived my life you cannot formulate a creed for me, and therefore we say, whatever your beliefs are, whatever your creed is, ours is one of fellowship of the Spirit and we welcome you in the Spirit of Christ, and that is the only creed we have.

#### *Greatest Opportunity With the Church*

I am not affiliated with any spiritual group or association, and after considerable deliberation I decided that perhaps I could do greater good by remaining in my church and helping to bring the truth of spirit return to those in the church than I could if I left the church. There is no reason why people should leave churches because they come in contact with some new truth.

The advanced thinkers, those who have discovered some new truths, have felt it necessary to leave the church, and by leaving the church they have left the reactionaries in control. I have resolved that I am going to stay in the church and if anybody is going to get out it is going to be the reactionaries.

I thank God for the wonderful work which that group known as Modern Spiritualism is doing for the world. I used to believe that Spiritualism was of the devil. You have heard people say that there is something super-normal and super-natural in Spiritualism, there are things that are hard to believe, there are phenomena, there are miracles, but they are all of the devil and those inspired by the devil.

#### *Bible the Record of God's Dealings With Man*

You have heard people say, "We believe the Bible and nothing but the Bible," but I say that all sectarianism is purely a matter of the skill with which different ones can juggle the Scriptures. Spiritualists, advanced thinkers, liberalists, ordinarily do not believe in using the Bible that way. I am frank to say to you tonight that the result of my thinking and investigations, and reading into the sciences, made it possible a long time ago not to believe in the verbal infallibility of the Bible.

My view of the Bible is this: The Bible is a record of God's dealings with men down through certain periods and epochs of history; it is a progressive realization; it is a revelation which grew from small beginnings to larger and larger conceptions of God until all is claimed in the teachings of Jesus Christ. And I want to say tonight that there is no authority either in Scripture or in Reason for the idea that when the last Book of Revelation was closed God went on a strike and He has never revealed Himself from that time to this. God is still revealing Himself to the human race. Every invention, every discovery, every new book, every great thought, given to the world that makes the world better and wiser, comes from God, for all good and all perfect gifts come from God.

### *A Progressive Revelation*

Remember this, that the Bible is a progressive revelation and that men and women were given the Truth from God just as they were able to comprehend it and to rise to it, but it is absolutely preposterous to try to put the Bible on a dead level and say one verse and one part of it is equal in value to every other verse and every other part of it.

*(Read Book of Exodus—See Chapter 12.)*

Now when men tell me that the God of Jesus actually gave such a command as that I say, "No." That was the conception of God entertained by an undeveloped people in the world's history. They outgrew that because religion, like everything else, grows. The minute it becomes fixed it becomes stagnant.

### *Parallel in Bible for Modern Psychic Phenomena*

I want to say that for practically every phase of modern psychic phenomena, materialization, psychic tests, psychic demonstrations, etc., you can find a parallel in the Bible.

I have written a book, now in the East and which possibly may soon go to press, on the Bible and Spiritualism and in that book I have made a careful tabulation of all the scriptures having to do with the Seers, Prophets, Visions, Spirit Control, Trance, etc., and I have tabulated some two or three thousand texts of scripture bearing on that particular subject.

### *Origin of "Witches" and "Sorcerers"*

The reason the Jews were forbidden to have anything to do with beings called witches, sorcerers, etc., was because these witches were supposed to be the mediums of the Gentiles' God and the Israelite prophets wanted to keep the thing in their own hands altogether, so they said that an enchanter or a witch was the medium through which the Gentiles' Gods submit their commands. But the only difference was the difference between a Gentile and a Jewish medium.

The great trouble is that people don't read their Bible with common sense. If you want to understand any book, remember,

First, Who is speaking?

Second, To whom was it spoken?

Third, Why was it spoken?

If you will take all those passages in the Bible where they talk about burning witches, etc., you will find it was a warning of the prophets against the Jews going on the outside to the Gentiles to seek their information.

### *Jesus the World's Greatest Medium*

Jesus Christ was the greatest medium that ever lived in the world. If Spiritualism is not a fact, if it is not true, if there is nothing to Spiritual healing, if there is nothing to mediumship, then you might as well take the Bible out to the Los Angeles River and throw it in. If the spirit manifestations that are recorded in the Bible are not true, are not genuine, then there is precious little left of it.

The trouble is that many people think God has been on a strike for two thousand years. Two thousand years ago people could discern spirits; two thousand years ago they went in trance, believed in prophecy, etc.; visions, dreams, truth, were revealed. Two thousand years ago Moses and Elijah materialized on the Mount of Transfiguration, but it does not happen now because when the last book of Revelation was written God went on a strike. God is the same yesterday, today and forever, and if modern mediumship, if trance, if automatic writing, if spirit communication is not a fact now, then there is absolutely no evidence to prove that it was a fact in Bible times.

I have reached the point where I no longer believe a thing is true or not true simply because it is written so in the Bible. I believe in Spiritualism not because the Bible teaches it, but I have come to believe a great many things in the Bible as a result of my belief in Spiritualism.

#### *New Discoveries Always Maligned at First*

Spiritualism, they say, is of the Devil, but do you know, my friends, that every great reform that has ever come into the world the same thing has been said about it—it is of the Devil? When Galileo discovered the Telescope and said through it you can see sun, moon and stars, and that he could prove the earth turned around the sun, they said that it was the instrument of the Devil and persecuted Galileo.

I want to say tonight for those who malign this glorious movement, those who spill ink upon this movement to talk about its malicious and evil influences, that be it of the Devil or not I know not, but one thing I do know is that not very long ago our hearts were breaking for the loss of a dear and precious one in our family; we were grieving for him and we didn't know whether he lived or not, and whereas we once felt that way we now know that Joe lives and that he is in a better world than this. Do you mean to tell me that a Devil would bring a comfort and consolation such as that to people?

Jesus said, "A house divided against itself cannot stand." I have heard messages come to this effect. Men have been warned to cut out drinking, cut out vice, gambling, etc., exhorted to live clean, pure, moral lives; they have been told to read the Bible and pray. Now if the Devil is engaged to tell people through mediums to do that sort of thing, he hasn't as much sense as I thought he had. If that is the case, then surely his Kingdom is divided against itself.

Jesus said you can judge a tree by its fruits. Spiritualism has brought men and women to a consciousness of a life after death, and has made men stop and think and made them turn away from their lives of sin and evil to lives of pure living, lives of service and lives of kindness.

I am not a medium, but my investigations have proven to me the great truth of spirit return, and I want to say that I cannot be too grateful to those who have submitted their brains as instruments through which those in the spirit world can communicate with us.

# The Supernatural

HAL F. GRAY

HE belief in the supernatural is dying. The mind of man is developing. Intellectual light is flooding the brain of the world.

Science—the “heraler of the dawn”—has been at work with every faculty of its depthless mind; and its startling discoveries, its wonderful deductions are intellectualizing mankind.

The Old is no more. The New is with us and it is enriching, purifying the brain and heart of man.

The express of the human brain has passed on the glittering track of progress, the barren rocks that mark the age of ignorance and unreasoning faith—has passed the supernatural filled with phantoms and ghosts, with the fleshless forms of fiendish beings eager and waiting with savage jaws to devour the ignorant of the children of men.

In spite of the obstacles placed upon its shining track by king and priest, it has sped past barbarism and fetich worship—past cruel laws and savage creeds, brutality and injustice, falsehood and hypocrisy—past heartless torture and unmeaning worship and all the malicious lies coined in brainless heads—on to enlightened and noble man, in whose brain dwell wisdom and liberty, joy and love.

Man has absolutely advanced from savagery to civilization—from cannibalism to vegetarianism—from superstition to science—from orthodoxy to Advanced Thought—from daubery to perfected art—from a savage yell to melodious song—from rude, unmeaning noise to divine and enrapturing strains—from caves, rude and bare, to palaces wrought of shapely stone and adorned by the holy hand of art.

How has this been accomplished? By the efforts of thinkers, doubters, investigators; by men led by reason's torch, wooed by the silvery dawn of advancement. Only by man freeing himself from the ignorant beliefs, the superstitions of his time; by depending upon his reason, his intellect; only by getting into the confidence of Nature, by ascertaining her laws; only as he withdrew his attention from the life beyond—the ghost-filled future—and studied the ways, the needs of this; as he freed himself of hatred and revenge; only as he studied himself and his surroundings, “to the end that he might enslave the

*forces of the universe* and secure for himself better homes, better food, more happiness," and develop to the highest perfection his heart and brain.

The brave men, the noble women who did this—who ignored the superstitious beliefs of their time and made it possible for the human race to advance—were by the church called heretics and infidels.

The trouble was then and is now, that the believers in the supernatural—in gods and devils, phantoms and ghosts and predestined will—believe that they know everything for sure.

It may be that they were sincere, but they were, at least mistaken.

They have always believed—really believed—that all the countless riddles of the universe, the facts of nature, the unknowable questions of origin and destiny could be solved by reading an "inspired" book.

They have always been certain, absolutely certain, that some mysterious being, somewhere, somehow, out of nothing, made the unbounded universe, of which the earth is but a grain of sand; and that upon this earth he placed a man and woman; that because they had a slight craving for education—for knowledge—they excited the wrath (!), evoked the curse of "Jehovah," thus leaving as a dowry to their descendants, pain and disease, toil and suffering, slavery and death; that by that one act they created heaven and hell.

Our ancestors—the manufacturers of the supernatural—knew all the laws of being worth knowing; that sickness, famine, the cyclone and earthquake, suffering and death, were the acts of the "Almighty," sent as a punishment upon his disobedient children; that this Being was exceedingly childish, jealous, revengeful, fond of the savor of burnt offerings; that he demanded worship; that, although overflowing with love for his children, he created a devil whose chief occupation was to enslave and torment forever the ignorant of his children! that he loved unreasoning faith, hated honest investigation. They knew that the majority of mankind were to be enslaved in this world and damned forever in the next!

They knew that the earth was flat; that the numberless suns, stars and constellations were fixed in the heavens simply for man to look at.

These things they knew for sure;

Their many-sided bibles filled with "revelations from on high," told them these things; hence they knew that they were true!

And any man who had the brain, the genius, the courage to take one step in advance—who endeavored to benefit, to enlighten his fellow-men, was considered to be an enemy of their "Creator," and they were ready to destroy him like wild and savage beasts. These were the beliefs of the majority of mankind for ages. Under such circumstances it was almost impossible for the human brain to develop—that is to say, for the world to advance.

But seeds of advancement, aroused by Reason's sun and wooed by

showers of Hope, blossomed in the hearts of millions; and now, in this century of science and freedom, the fruit is being given to the world.

As the brain of man slowly and painfully developed—as the different faculties, through necessity, were born and took their respective seats within the senate of the brain—he began to see the helplessness of credulence and prayer, the absurdity of superstitious beliefs and creeds; and so, for self-protection and self-improvement, he began to use *all* his faculties—began to study, to reason, to solve a few of the riddles of the universe in which he lived. He began to see how foolish it was to bow to the will of a tyrant king who, through the ignorance of his subjects, robbed them of their labor—the stupidity of allowing some ignorant or hypocritical priest to rule his thought.

Man penetrated behind the scenes, and upon the brazen forehead of Superstition was branded the lie of the hypocrite.

From thought, from doubt, from investigation, from the seeds sown by heretic and infidel, Liberty, Joy's mother, was born.

The belief in the supernatural was born of intellectual indevelopment and mental slavery—of stories of ghosts and phantoms coined by savage men. Had the human mind ever been as highly developed as it is today—had primitive man been acquainted with Nature's laws, had he been possessed of all the gems of truth that science has torn from the universal clutch with chemical and telescope—slavery and fear would have been unknown to the human soul, and the “supernatural” would never have been born!

The church—the defender of the supernatural—has always contended that without the belief in special providence, in heavens and hells, the human race could never have advanced. The Truth is, that had the belief in the supernatural never ruled the thought of man the human race would now be much higher developed in every way.

The fact is that man advances in spite of himself. Man is born—plods through life—tastes some of its joys and sorrows—gets a little knowledge—dies. But each succeeding generation is a little in advance of the one before. If this were not the case the teachings born of the belief in the supernatural would have filled the world with deterioration and decay. Were it not for the universal law of unfoldment, we would all be savages, perhaps, today.

The stories, the creeds born of the belief in the supernatural, the impossible, are the greatest absurdities which the mind of man can imagine. The belief in the supernatural has hindered the progress of the human race; it has kept man in the gutter of ignorance for centuries; it has filled the mind of the loving mother with terror; it has taken the bloom of peace from the heart and placed there a sore of pain and woe; it has filled this world of natural law with forms of ghosts and imaginary fiends; this monstrous belief has kept the mind in darkness and filled the eyes of the innocent and good with tears of unmeaning fear. To me it is absurd; most cruel and degrading.

 L I V E   F O R E V E R 

If man develops, if he advances, he must use every faculty of his brain; he must master the laws of life; he must in every way take advantage of all the knowledge that may be gained; he must be loving, just, courageous, fearless and independent. He must be guided by the divine light of reason—discard all the superstitious beliefs that tend to harden, dwarf and retard.

It is now time for all men to banish from their enlightened minds the belief in the absurd, the impossible, the cruel—that is to say, the supernatural. We have had too much experience to believe in the efficacy of prayer directed to any supernatural entity. Intelligent, reasoning men no longer believe the “miracles,” the gross absurdities contained in any book called sacred. We no longer believe that that which happens is the work of special providence. We now know that every wave and tide, every thought and every act; the sunshine, the change of seasons, every roar of thunder, the twinkle of every star; happiness and grief, suffering and death—everything we see, hear, feel, whether “good” or “bad”—is the result of the operation of natural law.

The belief in the “supernatural” is dying.

“There is no darkness but ignorance.  
Let us fill the world with intellectual light.”

### TENDERNESS

*In the man whose childhood has known tender caresses there is a Fibre of Memory which can be touched to gentle issues.*

### RIGHT

*The Sword is but a hideous flash in the darkness—Right is an Eternal Ray.*

### MATERIALIZATION

*A Book is a living Voice. It is a Spirit walking on the face of the Earth. Men pass away, monuments crumble into dust,—all that survives is Human Thought, for Human Thought is God made manifest.*

# Hymn of Free Peoples

WALTER CRANE

O KINDREDS! peoples strong!  
That earth's large arms enfold,  
Against the powers that work ye wrong,  
In common cause make bold.

FROM North, from East and West;  
Beneath the southern star;  
In bonds of slavery opprest,  
In cruel arms of war.

FROM East, and South, and North;  
From desert-cities shade,  
From living tombs of toil, come forth,  
Where rich man's gold is made.

FROM North, from West, and East,  
O starved and meagre-fed!  
Be gathered to the equal feast  
The earth for all hath spread.

BENEATH Life's healing tree,  
Truth's fountain's crystal flow,  
Let all the Nations kindred be  
The joy of life to know.

L I V E F O R E V E R

AND let each soul rejoice,  
Who in that meat is strong;  
And, hunger stayed, let heart and voice  
Be filled with a new song.

FOR freedom, like the sun,  
Hath risen on the world!  
This hour a new age is begun—  
A stainless scroll unfurled.

OLD things have passed away—  
The curse of gold, and gore;  
The Laws of Love all peoples sway,  
And war shall be no more.

NO more to joyless toil  
Shall Labour's hands be chained;  
No more shall Fraud have power to spoil  
Man's equal rights regained.

ONE hope, one joy, one light,  
United all men know;  
And from all lands with gathering might  
The voice of truth shall go;

AND far and wide proclaim,  
Defying tyrants' ban,  
Writ in all hearts, like tongues of flame—  
The Brotherhood of Man!

# The Meditations OF Rabindranath Tagore

*The following Meditations reflect the development of a Soul in direct antithesis to that of Don Rathborn whose distorted reflection of Life's registration has been submitted to the Student of Right Thinking for psychological analysis and as an aid to personal attainment through the operation of the Law of Contrast.*



HAVE a relationship with the world which is deeply personal. It is not of mere knowledge and use. All our relationships with facts have an infinite medium which is Law. All our relationship with truth has an infinite medium which is Reason. All our personal relationship has an infinite medium, which is Love.

We are not mere facts in this world, like pieces of stones; we are persons. And therefore we cannot be content to drift along the stream of Circumstances. We have a central ideal of love with which to harmonize our existence. We have to manifest a truth in our life, which is the perfect relationship with the Eternal Person.

\* \* \* \* \*

WE are like a stray line of a poem, which ever feels that it rhymes with another line and must find it, or miss its own fulfillment. This quest of the Unattainable is the great impulse in man which brings forth all his best creations. Man seems to be aware of a separation at the root of his being. He cries to be led across it to a union. Somehow he knows that it is love which can lead him to a love which is final.

\* \* \* \* \*

WE must know that to be provided with an exact apportionment of what we deserve and need, is like traveling in a world whose flatness is ideally perfect, and therefore where the fluid forces of nature are held in suspense. We require ups and downs, however unpleasant, in our life's geography, in order to make our thoughts and energies fluently active. Our life's journey is a journey in an unknown country, where hills and hollows come in our way unawares, keeping our minds ever active in dealing with them. They do not come according to our deserts, but our deserts are judged according to our treatment of them.

**I**T is because we have closed our path to the inner world of freedom, the outer world has become terrible in its exactions. It is slavery to continue to live in a sphere where the meaning of things is obstructed. It has become possible for men to say that existence is evil only because, in our blindness, we have missed something in which our existence has its truth. If a bird endeavors to soar in the sky with only one of its wings, it is offended with the wind for buffeting it down to the dust. All broken truths are evil. They hurt because they suggest something which they do not offer. Death does not hurt us, but disease does, because disease constantly reminds us of health and yet withholds it from us. And life in a half world is evil, because it feigns finality when it is obviously incomplete, giving us the cup but not the draught of life.

\* \* \* \* \*

**I**T is difficult for us to free ourselves from the grip of our acquisitions. The pull of their gravitation is towards the centre of our self. The force of perfect love acts in the contrary direction. This is why love gives us freedom from the weight of things. Therefore our days of joy are our days of expenditure. It is not the lightness of pressure in the outside world which we need in order to be free, but love which has the power to bear the world's weight, not only with ease, but with joy.

\* \* \* \* \*

**F**EAR assumes unlimited dimensions in the dark. It is the Shadow of the Self which has lost its foothold in the All; the self which is a doubter, an unbeliever, which puts its emphasis upon negation, exaggerating detached facts into fearful distortions. In the Light we find the harmony of things and know that our world is great and therefore we are great; we know that, with more and more extensive realization of Truth, conflicts will vanish, for existence itself is harmony.

\* \* \* \* \*

**S**OME part of the earth's water becomes rarefied and ascends to the skies. With the movement and the music it acquires in those pure heights it then showers down, back to the water of the earth, making it wholesome and fresh. Similarly, part of the mind of humanity rises up out of the world and flies skywards; but this sky-soaring mind attains completeness only when it has returned, to mingle with the earth-bound mind. This is the ventilation of religion, the circulation of man's ideals between heaven and earth.

\* \* \* \* \*

**A**GE is prudent but not wise. Wisdom is that freshness of mind which enables one to realize that Truth is not hoarded in caskets of maxims. It is free and living. Great sufferings lead us to wisdom because these are the birththroes through which our mind is freed from its habit-environment, and comes naked into the arms of reality. Wisdom has the character of the child perfected through knowledge and feeling.

\* \* \* \* \*

## Winning Health and Great Aims With Waves of Mind Power

JOHN BERTRUM CLARKE

### *Instructions for Affirmation and Concentration*

EAD the following affirmations and concentrations several times with your mind receptive to Truth. Then every morning read the lesson dated for that day and concentrate your mind upon the greatest desires of your heart with the faith that wins. Repeat the lesson before retiring in the evening and with the mind and body relaxed invite in the inner vision a mind picture of your true desire and know that with the aid of the Invisible Presence of Being and the Invisible Intelligence all things are possible. Send to me a mind message every day and become passive to the answering vibrations. Keep sincere in all your concentrations and studies, keep true to your ideals and aid in their expression in every practical manner that repeated experience has shown to be of value. Faith in high aims and perseverance with intelligent effort wins.

### *First Day*

**T**O DAY in my firm faith in the all-oneness of Being I affirm my transcending power over all opposing influences. A free individual of the One Perfect Being I am a moving source of intelligent energy, and my aim becoming more and more in alignment with the True Aim there is received and sent out from the center of my consciousness waves of prescient, irresistible power—I am that One Being—Omniscient, omnipotent and omnipresent—within the sphere of my influence. The very intelligent lesser souls in my body and brain gaining renewed confidence release into my mind all those fond hopes and ideals that they have nourished in secret and held in readiness for the day of victory.

*Second Day*

**T**O DAY I gain a clearer vision of the true purpose of existence. It ever has been, now is, and ever will be, the awakening of the Infinite Intelligences into the consciousness of their oneness with the Infinite Whole—the objectifying and subjectifying of Omniscience throughout Omnipresence. Everywhere—in the distant star, in the dust I tread, in the falling snowflake, in the very depths of my inner consciousness—there is in operation a Law so perfect, a so self-evident revelation of Omniscience that its very presence is in each individual a Special Providence or Individualized Omniscience decreeing the Advance of the Ideal. And again I affirm, “There is but One Law and He that worketh is One.”

*Third Day*

**T**O DAY with faith in the One Law—the Intelligent Will of Omniscent Being—I cannot err—I am one with Absolute Perfection. Like the Infinite Homogeneity, Spirit, Invisible Presence, Ether, or Father who art in heaven, the I AM within me is the Perfect Invisible Servant of the Visible, the present and potential Savior of my world through my oneness and identity with the All-Inclusive and Sustaining Being within whom I move and have my being. In each moment of my consciousness the One Law impels my volition to urge into expression the ideal of ideals presenting itself in that particular moment of consciousness, and I am one with the One Being, with the One Law and the One Will finding expression through me.

*Fourth Day*

**T**O DAY I mount to the viewpoint of the Heaven Spheres where faith becomes sight and sight becomes conscious knowledge. Standing on the brink of existence I look from time into Eternity and behold in the depths of the abyss of being the struggle of those individuals who, lost in self-consciousness, resist with pain the Will or Law of Being, believing in their ignorance of the One Great Aim that they are in the grasp of blind, unintelligent and mechanical forces to whom they must yield or suffer death or loss. And again is my faith made firm for from the viewpoint of the Heaven Spheres death is unreal and nothing is lost in the Divine Economy. It is the Law or Lord giving and taking away.

*Fifth Day*

**T**O DAY true to the consciousness of the transcending self I aid others to gain the vision of heaven and I no more stand on the heights alone. Pictures of undreamed-of beauty arise within my consciousness and unto me it is given to speak to others words of power, awakening their inner consciousness into responsiveness, and to all, in all and through all come impressions of the One Divine Plan. Thus the true desire that ever springs from the center of my being thrills with the welcome it receives from the Infinite Intelligences aroused into activity by the transcending power of the coming Ideal. Again I see the vision of angels ascending and descending, bearing gifts and preparing the way for heaven on earth.

*Sixth Day*

**T**O DAY I am becoming a center of healing power. I send forth continuous waves of spiritual energy and the souls of those forms dissolving back to dust for want of faith in the inner vision are renewed and filled with new power to aid again in restoring the Lost Paradise. Feeling anew the love-lit waves from distant sun and star, I ever know that they are responding to even me—even as all ever responds to all. The shining hosts of heaven forever move along their destined way in an universe where mortals are privileged to doubt and make delay. Oh welcome joyous faith in the Infinite Life that rules with Law above and frees us here below.

*Seventh Day*

**T**O DAY I am extending the sphere of my influence. I am becoming more receptive to the impressions coming from those minds in harmony with my own, and with increasing intelligence responding to their needs I give unto them a full measure from the abundance that is given to me, and many awakened by the Summons of the Invisible Presence join their mite of effort with those who even now are preparing the way for all the beauty of the Ideal to find entrance into the Real. Ever thus the irresistible energy of my soul goes forth and awakens into action the unseen hosts of my environment and gives anew the cheering evidence of the universality of conscious, willing intelligences responding to each other.

*Eighth Day*

**T**O DAY I am firm in the faith that something better than I have ever known is coming to me. I feel assured of victory even when there is an appearance of ill and temporary delay. Aroused with enthusiasm and faith in the coming ideal my mind reaches a clearer consciousness, and new inspiration, energy and effort aid me in preparing the way for all that which my true desire goes forth to meet. I influence with the optimism of my thought and the very subconscious mind of nature itself responds to my presence. The very soul of things within me awakens and from my mind with renewed power go forth and return waves of life, health, joy and love.

*Ninth Day*

**T**O DAY is one of increased confidence. The sun sends out its burning rays, clouds and darkness come. Even so, the Invisible Presence of Being itself is in and around all. My faith is firm and ever I seek new knowledge to aid me to the true intelligence that foresees and wins the goal. Not even the possible coming of that change called death daunts me. I have won until this very moment and I am ever safe and secure in the Eternal Arms. Every day I am awakening into a new consciousness of the oneness of existence, and, ever aiding others to increased health, life, joy and love, I am adding to that expression of the Real Ideal ever decreeing heaven on earth.

*Tenth Day*

**T**ODAY I serve the True Aim of Being. I am ever firm against all opposition to that which I am given to do. Confidence in self and unfaltering faith in the Invisible Presence wins. I gain the co-operation of others with my willingness to serve—and well I know the joys of service is the thrilling assurance that the prophecy of the Law of Compensation is ever fulfilled. My crude gift in the barter of life is transformed into beauty and my own comes back to me in the likeness of my desire. I know the doubt and delay is but the restless waiting for the joyous words of unseen hosts coming to join with me in the long-delayed event.

*Eleventh Day*

**T**ODAY I affirm my ability to gain all that which I desire. I have faith in the ever-present aid of the Infinite Intelligence. I concentrate my mind until there forms before my inner vision a clear and definite picture of just what I wish. Inspired by a glimpse of the Ideal the energies of body and brain awaken and I make persistent effort to overcome every difficulty in the way of accomplishment. I hold in consciousness a distinct knowledge of those obstacles that hinder, and I no longer yield to those influences that delay my progress. I am gaining more and more control over myself and the conditions of my life.

*Twelfth Day*

**T**ODAY I think before I act and use the full force of my being to win on the way to the distant goal. I am no longer governed by impulse but with prescient conscious knowledge I master those circumstances which for temporary gain would barter the future aim. With faith in the inner vision I invite and gain the aid of the Infinite Intelligence to direct the trend of events of my life and I emerge the victor among the influences opposing the Ideal. I give heed to every inspiration that comes to me and I act with that confidence which knows no fear. Sustained by the protecting power of the Invisible Presence I am ever progressing toward perfection.

*Thirteenth Day*

**T**ODAY I have the courage of my convictions. I arouse the dormant cells of body and brain and with new energy and intelligence do that which aids me in hastening the winning of my desire. I am no longer governed by those temporary things tending to sway me from my true purpose. I gain the aid of others by so shaping my plans that the gaining of what I desire aids them in the winning of their goal. I invoke the aid of the Invisible Presence and a wave of power goes out from my mind to influence other minds to become in harmony with my own. Mind responds to mind and in their harmony and agreement the Ideal enters into the Real.

  **LIVE FOREVER**

*Fourteenth Day*

**T**O DAY I am filled with optimism from knowing the joy of progress. With the evidence that others are aiding me to win the One Great Aim I gain increased confidence in the transcending power of my purpose and I am impelled on to greater efforts. I am using the beauty of my dreams, the inventive power of my mind, just consideration for the desire of others, to make more attractive, practical and necessary that which I wish to accomplish. With reassured faith in the final winning of the goal I think and act with such promptness and precision that others within whom the vision is failing awaken into new life and respond to my influence.

*Fifteenth Day*

**T**O DAY I am gaining and retaining the aid of others in the winning of that great aim which awakens a response in every individual to whom its true purpose becomes known. Waves of universal melody find more and more response from day to day in every awakened mind. The beauty, benevolence and power of the coming Divine Event is so self-evident to those who gain a glimpse of the inner vision that it arouses their spiritual energies to overcome the delaying material life and transform the outer world into the likeness of the heaven within. Joy fills the awakened heart and nature itself responds to the glory of the coming Ideal.

*Sixteenth Day*

**T**O DAY I am gaining new knowledge to aid me on the way to attainment. The Omniscience of the Invisible Presence gives me the conscious Guide or Law, and in my faith in the resulting practical prescience I am preparing with wisdom an abiding place for those treasures of beauty the Infinite and Omnipresent Love has in store for me. I have faith in the coming of the Kingdom and I feel the quivering thrill and warmth of the Infinite Intelligence drawing nigh. Responding to this Presence the dormant cells of body and brain awaken and become radiant centers of positive intelligence sending forth waves of healing, harmony and love.

*Seventeenth Day*

**T**O DAY I have patience and I know that I am making more sure the winning of the Ideal. I affirm the power and superiority of mind over all conditions of life. Aligning my mind with the true aim of being I join with those minds within whom there has awakened a consciousness of the coming divine event. Strengthened by the ever-present response from the Invisible Presence my faith increases and I am able to withstand the opposing influences of those minds unawakened to the vision of the Ideal. In the joy of victory the Infinite Intelligence touches and awakens others into the consciousness of the dream fulfilled.

*Eighteenth Day*

**T**ODAY the Invisible Forces renew my body and mind and with increasing intelligence and strength I have greater ability and capacity for all that which is given me to do. I respond to the ideal impressions from the mind of others and they responding in turn awaken a new life and enthusiasm for the dawning plan—for the decreeing of Heaven on earth. The presence of Infinite Love radiating upward and downward through all spheres of being arouse the sleeping forces into activity and in all and through all the stirring of the Invisible Presence thrills and moves into expression waves of love and healing dispersing all doubt and fear.

*Nineteenth Day*

**T**ODAY I speak words of peace and joy and harmony. I welcome with calmness the inspiration of the unseen hosts and the abundance of life and love that comes to one I share with others. With a new oneness of mind and spirit the unseen forces of my being in their joy of triumph reach out and inspire others in their search for the hidden treasures of love and wisdom. In and around me a note of joy sounds, the joyous thrill of discovery of the unlimited store of wealth for mind and body which the Invisible Presence ever prepares for those who are willing to work in the vineyard of life. Life is becoming more and more abundant with a plenteous portion for each and all.

*Twentieth Day*

**T**ODAY I affirm that all that I desire is possible with the aid of the Invisible Presence. The Infinite Intelligence is able to bear unto me every true desire of my heart. I know that visions of ideal beauty within the depths of my mind reflecting or expressing into the outer world become an attractive force in my life and unseen hosts laden with beauty of mind and form are drawn unto me to aid in making the Ideal Real. This is the beginning of Heaven on earth, the beginning of the time when willing workers are filling the world with the divine melody of life, joy and love as they toil upwards to the heights.

*Twenty-first Day*

**T**ODAY with renewed warmth from the Invisible Presence of being, an interest for all the most humble expressions of life awakens in my mind and heart. I joy in the fragrance of a flower, the green of the field, the flame of fire, the mist upon the pane, the glow of light, the cooling of the breeze. And joying thus, responding thus to all, the love and light in the harmony of nature bears away my gloom. Up from the melody of life arises a tone of stirring power with the inspiration of the omnipresent oneness of being. Soul reaches out and touches soul and glowing with new life the Infinite Intelligence in silent service aids in the transfiguration.

*Twenty-second Day*

**T**O DAY I have faith in eternal progression. I am becoming free from those memories that would draw me back to the outgrown life. The Invisible Presence in its omniscience and benevolence prepares for us ideals far transcending all that we ever have imagined. In our wish to gain new freedom a way is opened by the Infinite Intelligence and in the inner vision we behold the rare beauty of heaven itself dawning upon our view. With new efforts we strive to break the bonds of the enthrallment of temporary things and ascend to the vision of the perfect day. In our triumphal progress we join with others who are winning the victory and we give and receive encouragement on the way of life.

*Twenty-third Day*

**T**O DAY I am becoming more sensitive to those faint impressions which amid the noise and turmoil of life give us the inspiration that wins. When the influences of the physical senses seems ready to overpower us there is a force within ever coming to our aid and freeing us from the claims of the outer life. And lest our patience fail us in the prolonged trial the awakening memories of former victories give us courage to resist even unto the end. In the depths of the mind within there is a wealth of hidden wisdom and in our faith we ever ask of the Invisible Presence and receive knowledge, love and power necessary to our needs. Thus ever is reassured our faith in the Infinite Love of the One Being.

*Twenty-fourth Day*

**T**O DAY I am concentrating upon the tasks of the moment and refuse to permit any intrusion into my mind that causes delay. The joy of nearing the goal of my hopes inspires me on to make increasing effort until the victory is won. The resources of mind are unending and patience and perseverance call forth those intuitions of genius that surmount all my difficulties. In the miracle of mind doubt disappears and with renewed faith I again experience the joy of winning. With the evidence of the willing and ever present aid of the Infinite Intelligence I am encouraged to keep true to my purpose even when the way seems dark and others need of my strength to win.

*Twenty-fifth Day*

**T**O DAY I welcome the unexpected aid that ever comes to those who have the courage to strive for the ideal. I know that with the aid of the Invisible Presence of being I may overcome all difficulties that hinder my progress. The waiting for the coming of inspiration to lighten my load serves to increase my patience and ability to persist with constant effort. The unmistakable ideal is shown in the inner vision and the inspiration and training of willing unseen hosts alone is lacking to awaken the dreaming multitudes into the action necessary to make universal the dawning of the heaven on earth plan. Everywhere centers of power and intelligence are responding to the love that wins.

*Twenty-sixth Day*

**T**O DAY I am taking my part in the heaven plan. When the inner vision becomes obscure we go forth to add our efforts to those who with the might of physical power are working in the grosser elements of the plan. Finding outlet for the rebellig energy of our being we return to contemplate the beauty and completeness of the inner ideal and with increased knowledge in every opportunity aid in its expression into the Real. Those who seem to win the goal without never ending effort have long planned the overcoming of the difficulties in the way of progress and gaining intuitions of the operation of the hidden law with new prescience become armed against all opposing influences.

*Twenty-seventh Day*

**T**O DAY I am arousing those subtle energies of my mind that I may go forth with increased intelligence and power to emerge the victor in the error and strife of life. I am perfecting the plan in the inner vision that I may ever express in my life those ideals having abiding existence. Attracted by the power of my true purpose the interest and good will of others is gained to aid me in the fulfillment of my firm desires. Awakening the sentinels of my mind having charge of the gates of memory I bid them aid me to avoid repeating the errors of past experience. With watchful guards increasing the life of power in the great within the outer is ever won by the inner ideal.

*Twenty-eighth Day*

**T**O DAY I am enjoying moments of relaxation and feel the renewing power of the Invisible Presence. The inner sight is restored and inspired again by the visions of transcending beauty and the joy of all entering into the kingdom of heaven on earth I am once more willing to toil hard and long that there may be no more delay in the coming of the ideal. Here is the happiness of service experienced and the joy of aiding others to win that which they require before I may gain my desire recharges the tiring energies of mind and body and filled with new life and spirit I hasten on the way to the attainment of my never faltering purpose.

*Twenty-ninth Day*

**T**O DAY I am on my guard against errors of omission as well as commission. I entreat the inner forces of my mind that they may prevent me from neglecting any act that repeated experience has shown to be of value in winning the goal. I am keeping my consciousness alert to respond to every need and like sentinels the Infinite Intelligences ever remind me lest I fail to heed every opportunity to gain the co-operation of others. Gaining increased confidence with the intelligent activity of my mind I am increasing my efforts to gain a greater expression of all that I desire to come into my life. Faith to persevere in the presenc of many opposing influences wins the true purpose.

*Thirtieth Day*

**T**ODAY I am concentrating on the winning ideal. I know the true aim of being ever draws all lesser aims into alignment. In the hard and bare spots of life nature ever strews flowers and green, so in the struggle against the difficulties of environment I am ever giving out love and kindness to the enemy I endeavor to disarm. Thus perchance there is a response from others to the beauty of the ideal and new forces are added to the winning of the plan. When reinforcements are gained from the opposing unseen hosts victory becomes more and more assured and new courage is gained to win the battle of life. Here in us is the beginning of the triumph of the Omnipresent Infinite Love.

*Thirty-first Day*

**T**ODAY the encouraging evidence of coming victory establishes anew a firm faith in the power of the ideal. There is in me a spirit of love and forgiveness toward all. I with other awakened souls but try to transform the outer world into the likeness of the design within. And the effort to find expression reacts to perfect the inner ideal. And in the presence of opposing forces we require increased patience lest we yield to the influences of an environment favoring those purposes receding from the ideal. Awakened souls ever need the response of other awakened souls in the eternal progression on the way from Unconsciousness to the infinite viewpoint of Omnisience.

**APPRECIATION**

*If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown. But every night come out these envoys of beauty, and light the universe with their admonishing smile.—Emerson.*



# Omnipresent God

DR. GEO. W. CAREY

**G**LIMMERING waters and breakers,  
Far on the horizon's rim,  
White sails and sea gulls glinting  
Away till the sight grows dim,  
And shells spirit-painted with glory,  
Where seaweeds beckon and nod—  
Some people call it Ocean,  
And others call it God.

**C**ATHEDRALS and domes uplifting,  
Spires pointing up to the sun,  
Images, altars and arches,  
Where kneeling and penance are done—  
From organs grand anthems are swelling,  
Where the true and faithful plod—  
Some call it Superstition,  
While others call it God.

**M**AN struggling up to the sunlight,  
Up from the mire and clay,  
Fighting through wars and jungles,  
And sometimes learning to pray—  
And sometimes a king with a scepter,  
And sometimes a slave with a hod—  
Some people call it Karma,  
And others call it God.

**A**BEGGAR ragged and hungry,  
A prince in purple and gold,  
A palace gilded and garnished,  
A cottage humble and old—  
One's hopes are blighted in blooming,  
One gathers the ripened pod—  
Some call it Fate or Destiny,  
And others call it God.

**V**ISIONS of beauty and splendor,  
Forms of a long-lost race.  
Sounds and faces and voices,  
From the fourth dimension of space—  
And on through the universe boundless,  
Our thoughts go lightning shod—  
Some call it Imagination,  
And others call it God.

**A**CIDS and alkalis acting,  
Proceeding and acting again,  
Operating, transmuting, fomenting,  
In throes and spasms of pain—  
Uniting, reacting, creating,  
Like souls “passing under the rod”—  
Some people call it Chemistry,  
And others call it God.

**M**USIC touch of angel fingers  
On strings of the human soul.  
Anguish and ripples of laughter  
Written across its scroll.  
Chords from the holy of holies—  
From sunrise sky to the sod—  
Some people call it Music,  
And others call it God.

**B**ARTH redeemed and made glorious,  
Lighted by Heaven within;  
Men and angels face to face,  
With never a thought of sin—  
Lion and lamb together  
In flowers that sweeten the sod—  
Some of us call it Brotherhood,  
And others call it God.

**A**ND now the sixth sense is opened,  
The seventh embraces the whole,  
And, clothed with the Oneness of Love,  
We reach the long-sought goal—  
And in all Life's phases and changes,  
And along all the paths to be trod,  
We recognize only one power—  
One present, Omnipotent God.

## COSMIC CENTER NUMBER ONE

**R**ETAINING all the Powers and Liberty of Conscience and Freedom of Initiative you inherently enjoy as Individuals, YOU, as a Member of "The Live Forever Folk" have associated yourself with MEN and WOMEN called together and blended into one harmonious body in response to the Universal Urge for Health, Power, Wealth, Success and Happiness.

It is a scientific fact that every man and woman is the possessor of a MIGHTY DYNAMIC FORCE which may be centralized by CONCENTRATION and projected by the WILL enabling the Operator to accomplish the seemingly impossible.

*It is the FORCE that raised Lazarus from the dead.*

*It is the FORCE that Daniel used to tame the Lions.*

*It is the force that Moses used when he made a Canyon of the Waters of the Red Sea that the Children of Israel might cross to the Promised Land.*

*It is the FORCE that made Rockefeller one of the Money Kings of the World.*

*As a member of the Live Forever Folk you are taught to use this COSMIC FORCE.*

**T**HINK what it means to YOU when as a COLLECTIVE WHOLE, communication has been established between your CENTER and the ULTIMATE CAUSE and your COLLECTIVE WILLS are projecting your COLLECTIVE FORCES on one given objective—your mutual Health, Power, Wealth, Success and Happiness.

**THIS IS YOUR GREAT PRIVILEGE** as Members of this Organization.

*Enter the Realms of Cosmic Consciousness.*

**COSMIC CENTER NUMBER ONE IS A TERRIFIC, CENTRALIZED, CENTRIPETAL POINT OF IRRESISTIBLE POWER ESTABLISHED AND KEPT IN CONTINUOUS ACTIVITY BY THE COMBINED WILLS OF OUR MEMBERS OPERATING DAILY AT A SPECIAL HOUR.**

*We invite you to partake of the Super-joys of Life.*

*We invite you to become a part of the Hegemony of Super-men and Super-women.*

*For further information address Live Forever Folk, 127 South Broadway, Los Angeles.*

*R. Y. (L. F. F.) 1 \*A.*

*Copyright, 1922*

*One Hundred Thirty-three*

## Astrology



*INDELIBLY stamped on you at birth by the forces and vibrations of Nature, is the Thread of your Destiny.*

*Your Fundamental Tendencies, your Inherent Characteristics, your Lines of Manifestation, all are written in the Star Map of the Heavens.*

*KNOW THYSELF astrologically. Equip yourself with absolute knowledge and make the best of your Time and Opportunities.*

*"There is a Special Providence in the fall of a Sparrow.*

*You are here to do a certain work.*

*You are of particular and peculiar interest to the MOST HIGH.*

*He has assigned to you a PURPOSE.*

*Ascertain that PURPOSE.*

*Get in Tune with the Infinite.*

### DO YOU WISH TO KNOW

*Your vocation?*

*Your financial prospects?*

*With whom to affiliate on a basis of friendship?*

*How to manage partners and business Associates?*

*Your enemies?*

*Your psychic and clairvoyant powers?*

*THEN HAVE YOUR STAR MAP AND HOROSCOPE ERECTED.*

*How often have you surveyed the PAST with all its MISTAKES, FAILURES, and HEART ACHEs, and realized that had you been able to know the FUTURE, the MISTAKES could have been AVOIDED, the FAILURES would have been SUCCESS, and the HEART ACHEs unknown.*

**LISSEN!**

*Your Own Horoscope will accurately indicate your NATURAL VOCATION. This information is invaluable.*

*It will show your best period of TIME and LOCATION for BUSINESS SUCCESS.*

*Your periods of GOOD and BAD HEALTH.*

*When to avoid changes and new expenditures.*

*It will prove an unerring guide in Love and Marriage.*

*UNDERSTAND AND REALIZE that success, prosperity, failure, disease, good health, love conquest, happiness, misery, come alternately in cycles, according to the Planetary Movements as they affect your Star Map of Birth.*

**BY CONSULTING THE PLANETARY TABLES FOR FIVE YEARS AHEAD WE ARE ABLE TO TELL YOU WITH UNERRING ACCURACY YOUR GOOD AND BAD PERIODS.**

*To be forewarned is to be forearmed.*

*The "Live Forever Folk Association" has at its command the services of one of the Greatest Living Astrologers.*

*The charge for a Complete Horoscope and Star Map of Birth, including answers to five questions pertaining to matters of vital interest to yourself is only \$10.00.*

**ASK YOURSELF, can you afford to any longer live in a WORLD OF DREADFUL DOUBT when for so small a sum you may learn How to Live a LIFE of CERTAINTY AND SUCCESS.**

**KNOW THE TRUTH AND THE TRUTH WILL MAKE YOU WHOLE.**

---

Make Checks and Money Orders payable to the "Live Forever Folk," Department of Astrology, 127 South Broadway, Los Angeles, Calif.

## Horoscopes for Children

HAVE YOU CHILDREN?

**H**IF YOU have, it is your IMPERATIVE DUTY to have their horoscopes erected before they are fifteen that you may intelligently plan their future and save them many of the AGONIES OF LIFE.

*Do not, by your neglect, subject them to the "Slings and Arrows of outrageous fortune."*

*You have by your own act ushered into this Vale of Tears a LIVING SOUL.*

**YOU HAVE ASSUMED THE SUPREME RESPONSIBILITY.**

*Remember there will come the HOUR of ACCOUNTING as the Judgment Seat of that POWER that rules over land and sea.*

*"The Live Forever Folk Association" has at its command the services of the Greatest Living Astrologer.*

*The charge for a complete Horoscope and Star Map of Birth, including answers to five questions pertaining to matters of vital interest to the child, is only \$10.00.*

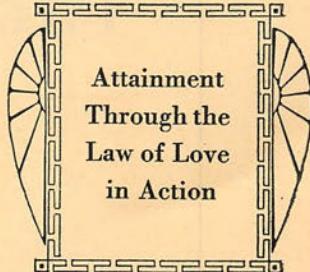
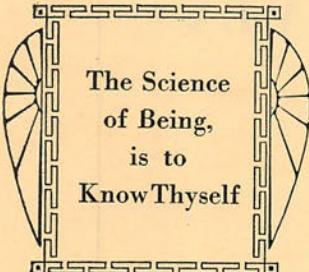
---

*Make Checks and Money Orders payable to the Children's Horoscope Department of the "Live Forever Folk," 127 South Broadway, Los Angeles, Calif.*

# The Live-Ever-Forever Folk

AN ASSOCIATION

Universal Headquarters—Los Angeles



*"Truth is Mighty and in its Sign We Conquer"*

## The Time Is at Hand

Invoking the Aid and Assistance of the Most High God and acting under instructions received from the Unseen Brotherhood,

### THE LIVE FOREVER FOLK An Association

Have prayerfully launched on the Ethereal Sea of Spiritual and Material Endeavor  
**A WORLD WIDE MOVEMENT**

Having for its *unalterable End* the definite *objects* incorporated in the following Platform of Principles.

1st. That the loftiest effort of Man is his incessant search for Truth in all its Manifestations.

2nd. That countless Human Beings are buried Spiritually, Mentally and Physically under an avalanche of financial worries and that before they can attain Spiritual Sight it will be necessary to remove from the life of the Individual all sense of Material Insecurity.

3rd. It is imperative that Error and Arrogance in High Places be met, and overthrown now and for All Time; that the Divine Right of Kings is an insolent assumption that must be sternly denied; that the Rule of the Despot and Tyrant must be uprooted and cast into the Limbo of Forgotten Things.

4th. That Political Freedom is the inherent right of the individual and that before it can be enjoyed, the Hydra-headed Viper of Sectarianism in Politics, as well as Religion, must be annihilated.

5th. That the Ancient Master has stated "THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH"; that physical and spiritual immortality can be attained by any human being if the proper environment and instructions are established.

6th. That the WORKERS in Mentalism, Sociology, Spiritualism, Religion, without reference to Sect or Creed, if collected together in undivided Effort, represent the Hope of the World, and can, if they WILL, lift Struggling Humanity out of the Bondage of Poverty and Ignorance.

Recognizing these Principles and Facts to be Basic, having at heart the Good of Humanity, conscious with the consciousness of Positive Knowledge that the Truth is Mighty and in its Sign we Conquer, the Live Forever Folk Association herewith puts forth the Clarion Call for Co-operation and asks for your Spiritual, Mental, Physical and Financial Assistance to this one Specific End—**THE DISSEMINATION OF TRUTH,—THE OVERCOMING OF DEATH,—THE SPIRITUAL, SOCIAL, RELIGIOUS, POLITICAL AND ECONOMIC FREEDOM OF MANKIND.**

### The World Wide Movement of Universal Emancipation

Live Forever Folk,  
Los Angeles, California.  
Friends and Co-Workers:

Enclosed find \$..... for the Great Cause, the Spiritual, Mental and Physical Emancipation of Mankind.

The smallest contribution is welcome.  
Every postage stamp, every ten-cent piece, every \$1, every \$10, every \$100, every \$1000, every \$10,000, every \$100,000, every \$1,000,000, will hasten "The Day" when Man will look into the face of Man and with the whole-hearted sincerity of joyful knowledge, call him "MY BROTHER."

**THE PURCHASE**  
of  
**THE COSMIC SURVEY**  
At Two Dollars  
Gives You  
A  
**LIFE MEMBERSHIP**  
In  
**THE LIVE FOREVER FOLK**  
(An Association)  
And Entitles You  
*To*  
**TWELVE LETTERS IN REPLY TO TWELVE**  
**QUESTIONS**  
Limited to One a Month  
**THREE QUESTIONS PERTAINING TO YOUR**  
**MATERIAL NEEDS**  
*Answered Psychically*  
By  
*One of Our Occult Masters*

---

Every enrolling member receives a *Certificate of Life Membership* and a Membership Card carrying a file number,

the use of which insures prompt and accurate attention. This File Number must appear on all communications.

### **ALSO**

By the payment of an additional \$10.00 the enrolled members may select Three Subjects from a definitely prescribed list of study subjects enumerated in the Curriculum of the Cosmic Survey.

This additional payment will also entitle them to a year's subscription to the "Live Forever" Magazine and a copy of that strange and remarkable work entitled,

### **"THE OCCULT SECRET"**

A series of definite instructions revealing the Great Secret that insures the student, if he has the courage to follow the instructions to the letter, direct physical and mental communication with his departed friends and relatives.

These Text Books will be delivered one a month, culminating with "The Occult Secret."

### **SPECIAL ATTENTION**

Those who take advantage of this offer must select the Introductory Lesson No. 1, entitled, "Myself," an extraordinary initial instruction in the Science of Spiritual Unfoldment.

### **A REMARKABLE OFFER**

Your Life Membership will obtain you the further privilege of TIME PAYMENTS on any of the Courses you may select on a graded basis according to the cost price of the particular subject or subjects selected.

Make Checks and Money Orders payable to "The Live Forever Folk," 127 South Broadway, Los Angeles, California.

# The COSMIC BIBLE SCHOOL of SPIRITUAL UNFOLDMENT

---

Owned and controlled by "The Live Forever Folk," and drawing its Inspiration and Practice from those Sources of Biblical Wisdom that represent the Guidance and Authority of the Christian World.

## HAS PREPARED

A study course of twenty-four lessons of marvelous interest constituting an analytical examination of the Bible in the light of Modern Spiritualism.

## TO THE SPIRITUALIST

This work will prove a Key to unlock your Thoughts,—a Light to illumine your Imagination and release the inspirations of your Soul, a Divine Authority for your Belief and indeed "A Lamp to your feet and a light to your Pathway."

---

## PRICE

To Enrolled Members.....	\$35.00 Cash
Regular Price .....	\$50.00

### *Time Payment Plan*

Price \$50.00.....	\$10.00 Down
	<i>\$5.00 per month for eight consecutive months</i>

# THE LIVE FOREVER FOLK

An Association

127 So. Broadway, Los Angeles, Calif.

Do you wish to develop your psychic powers? Do you wish to communicate at will with your departed friends and relatives? Do you wish to get in direct touch with the GREAT SECRET OCCULT LODGES OF THE WORLD? Do you wish to operate at will on any of the Three Great Psychic Planes? Do you wish to penetrate to the First Celestial Sphere? Do you wish to Live Forever at will on the Physical or Spiritual Plane? Have you any friends who are interested? If so, send us their names and addresses and we will be glad to send them an announcement of the work.

We enclose this blank for your convenience.

*Name*.....

*Street*.....

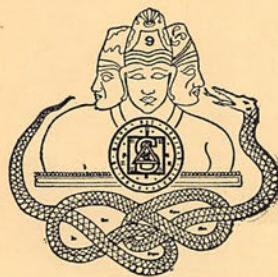
*Town*..... *State*.....

Other Names

*Name*.....

*Street*.....

*Town*..... *State*.....



LIVE FOREVER